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ABSTRACT

This year-long study explored the linguistic and cognitive transactions of immigrant language-minority kindergarten students in the social context of classroom collaborative talk in their native language. Collaborative talk transactions were selected from 13 videotaped sessions involving 27 Hispanic kindergarten students, mostly recent arrivals from Mexico, in a Chicago public school. Findings were threefold. First, the collaborative talk transactions, framed within a cognitive and linguistic stance, demonstrated how meanings and new understandings were constructed and restructured; showed how the teacher and students made use of their cultural values, assumptions, attitudes, and experiences to construct new meanings and shared understandings; and revealed how learners engaged in oral literacies in collaboration with the teacher and then began to formulate and test hypotheses without the teacher's mediation. Second, the collaborative discourse situated within an empowerment and voice perspective showed how culturally responsive teaching and learning maximized the use of language-minority students' linguistic, cultural, and cognitive resources; revealed that these learners displayed high motivation and interest when the topics were relevant to their lives; and illustrated how learners made connections between the concepts embedded in discourse and their own experiences and understandings. Finally, the discursive practices reflected the importance of native language use in allowing culturally and linguistic diverse students to express their thinking and understandings in their more competent linguistic system and in the language of their cultural and social worlds. Thirteen appendices present the collaborative talk transactions. (Contains 161 references.) (Author/TD)

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# COLLABORATIVE TALK IN A BILINGUAL KINDERGARTEN:
# A PRACTITIONER RESEARCHER'S CO-CONSTRUCTION OF KNOWLEDGE

by

Sonia White Soltero

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DEPARTMENT OF LANGUAGE, READING AND CULTURE
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For the Degree of
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SIGNED:

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# DEDICATION

To José

To Pat and Peter

To the memory of Lil and Henri

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# ABSTRACT

The purpose of this field based study is to explore and analyze the linguistic and cognitive transactions of immigrant language minority kindergarten students in the context of classroom collaborative talk in their native language and conducted through the observations and reflections of a teacher-researcher. The research questions addressed in this study are; 1) How do children use prior knowledge to negotiate meaning and develop shared understandings? (2) How do cognitive and linguistic processes develop as children participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning? (3) In what ways do children extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

This case study draws upon the data collected during a yearlong inquiry I conducted in my own bilingual kindergarten classroom in a Chicago public school. The twenty seven students who participated in this project range in age from five to six years of age and are all from Hispanic origin, mostly recent arrivals from México. The collaborative talk transactions were transcribed and translated into English from thirteen videotaped sessions. From these transcriptions I selected a number of excerpts of varying lengths to analyze and examine.

The findings drawn form this study are threefold. First, the collaborative talk transactions framed within a cognitive and linguistic stance, demonstrate how meanings and new understandings are constructed and restructured; show how the teacher and the learners make use of their cultural values, assumptions, attitudes and experiences to construct new meanings and shared understandings; and reveal how learners engage in oral literacies in collaboration with the teacher and then begin to formulate and test hypotheses without the teacher's mediation.

Second, the collaborative discourse situated within an empowerment and voice perspective show how culturally responsive modes

of teaching and learning maximize the use of language minority students' linguistic, cultural and cognitive resources; reveal that these learners display high motivation and interest when the topics are relevant to their lives; and illustrate how learners make connections between the concepts embedded in discourse and their own experiences and understandings.

Finally, our discursive practices reflect the importance of native language use in allowing culturally and linguistic diverse students to express their thinking and understandings in their more competent linguistic system and in the language of their culture and social worlds.

# CHAPTER 1

# EXPLORING LANGUAGE AND DIVERSITY THROUGH CLASSROOM COLLABORATIVE TALK

> ...it is not possible, simply by telling, to cause students to come to have the knowledge that is in the mind of the teacher. Knowledge cannot be transmitted. It has to be constructed afresh by each individual knower on the basis of what is already known and by means of strategies developed over the whole of that individual's life, both outside and inside the classroom. ...it becomes clear that a different model of education is required... one that is based on a partnership between students and teachers, in which the responsibility for selecting and organizing the tasks to be engaged in is shared.(Wells, 1986,p. 3)

## The Inquiry

The purpose of this study is to explore and analyze the linguistic and cognitive transactions of young immigrant language minority children in the social context of classroom collaborative talk. The linguistic interchanges documented in this research project provide windows into what happens when students and teachers collaborate to transform thinking and learning through discursive practices in their native language. Thus, the foundation of the inquiry rests on children's positive linguistic and cognitive outcomes as they use their first language to explore new meanings and construct shared understandings in collaboration with the teacher.

The major premises that support the research questions guiding this study are introduced in this chapter in three sections. First, I present how the research questions were formulated as a result of my own teaching practices, my personal experiences as a bilingual learner, and the observations and reflections arising from my own teaching experiences with cultural and linguistic diverse children. Second, I address the detrimental influence that deficit theories have had on educational policy and pedagogical practices affecting minority students. Finally, I discuss the theoretical framework that informs this research project.

The underlying research questions that are addressed here follow:

(1) How do children use prior knowledge to negotiate meaning and develop shared understandings?

(2) How do cognitive and linguistic processes develop as children participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning?

(3) In what ways do children extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

This case study draws upon the data collected during a year-long inquiry I conducted in my own kindergarten classroom. Beyond observing, documenting and analyzing my students' development and growth, I also examined and reflected upon my own teaching practices. The initial inquiry was based on my own observations of the elaborate and insightful conversations that took place both during formal instructional time and informal transition or play time. I was particularly interested in the way the children could manipulate language to construct or reformulate knowledge, both old and new, at such a young age. I was also struck by the levels of linguistic and cognitive sophistication the students displayed, given that many of their parents had limited schooling. This led me to look into the students' sources of knowledge and to collaborate with them to further explore their cultural capital. Our collaboration and sharing of power encouraged the children to become independent and self-respecting participants in their learning, which I document in the subsequent chapters.

Numerous studies involving cultural and linguistic diverse children in the context of discursive practices have been conducted (Cazden 1988; Wells, 1986). However, none have explored, documented and analyzed young immigrant children's collaborative talk in their first language, within the context of an urban classroom, and through the eyes of a teacher-researcher. This study provides a window into how five and six year old children, who are recently immigrated and who are typically considered disadvantaged by the mainstream society, engage in sophisticated co-construction of knowledge with the teacher. The documented conversations presented here also offer a view into how I, as the practitioner-researcher, not only create spaces for the negotiation of meaning but also engage in reflection and reformulations of my own teaching practices.

A better understanding is needed about how cultural and linguistic diverse students engage in the co-construction of meaning in the context of social interaction in urban classrooms. The use of discourse perspectives provide insights into the types of curricular routines and content that motivate and foster the sharing and negotiation of knowledge. Moreover, the role of the teacher-researcher as a reflective practitioner provides further understanding of the transactional paradigm of teaching.

The aim of the present study, then, is twofold; first, to examine collaborative classroom talk as an instructional springboard to the co-construction of new meaning in my own classroom; second, to explore how I, as a teacher-researcher, develop collaborative literacy curriculum routines to tap the rich linguistic and intellectual resources that recent immigrant students bring to the classroom.

This study is a secondary analysis of data collected in a larger university-school collaborative action research project that documented the process through which a group of teachers in two urban schools developed literacy curriculum genres that were responsive to the varied ethnolinguistic and cultural backgrounds of their urban classroom communities. This research project was supported by grants from the Spencer Foundation and the Center for Urban Educational Research and Development at the University of Illinois at Chicago and conducted in collaboration with

Christine C. Pappas. The larger study's aim was to examine and analyze teacher-researchers' literacy inquiries in developing collaborative teaching-learning practices (Pappas & Zecker, in press).

Each of the fourteen teachers in the project selected classroom inquiries based on our particular interests, but centered around the notion of enacting collaborative styles of teaching literacy (Pappas, 1997) in our classrooms. We met as a group in our respective schools once a week with the university team to discuss the developments of our inquiries. The university team was led by Christine Pappas, professor of education, a post doctoral student and several doctoral and masters students. I participated for three years in this university-school research project as a teacher-researcher in my own bilingual kindergarten classroom.

The collaborative action research project described above centered on documenting the evolution of teachers' literacy instructional practices in an urban setting. In my case, the objective was to describe and analyze how I, as the teacher, developed curriculum genres that encouraged collaborative participation with my students. Thus, the focal point in the university-school study was on my role as the teacher and on my teaching practices. The results derived from this field based study reveal the processes by which teachers become practitioner researchers and engage in generating their own questions and reformulating their findings in collaboration.

The research focus of my study shifts from an analysis of the teacher and teaching practices to analyses of the students' language and learning patterns. The primary purpose of this inquiry is to analyze the students' transactions between their language use and their learning processes in the context of classroom collaborative talk. Although my role as teacher and guide cannot be separated from the overall learning experience, the essence of the analyses rests on the children's meaning making and language building.

This study, in contrast to the university-school research project, deliberately frames the research questions within the context of cultural and linguistic diverse students' educational and socio-political struggles. The analyses of the linguistic and cognitive exchanges in the students' native language, provide compelling examples that challenge the notion that certain minority groups lack an adequate cultural, linguistic or intellectual foundation to succeed in school. Thus, the collaborative talk transactions examined in this study consider the students' discourse exclusively in their first language, Spanish.

The interest in language development inspired by my students also made me reflect on my own language acquisition and learning as a child. My experiences as a bilingual learner have been instrumental in the constant reconstruction and reflection of my pedagogical practices and beliefs. Thus, my personal history and my views of the learning-teaching processes have strongly influenced the shaping of my dissertation.

## My Experiences as a Bilingual Learner

I grew up in several countries in Latin America and, although my first language is Spanish, I was enrolled in bilingual Spanish/English schools from primary to High School. I was immersed in both languages in bilingual programs that emphasized bilingualism through quality academic curricula. Up to age nine I had limited exposure to the English language. Elementary public school in Argentina at the time only provided rudimentary instruction in English as a foreign language.

In fifth grade I transferred to a British boarding school where the curriculum was taught in both languages. Despite my limited knowledge of English, I was able to acquire proficiency in it, while learning the subject matters. Conversely to the U.S. preferred treatment of minority second language learning, my own did not follow either a submersion or immersion model. The curriculum was taught half in Spanish and half in English, all the teachers were bilingual, as were most of the students. The support provided by these factors had an unquestionable beneficial role in my success in acquiring the English language and learning the academic content.

As a bilingual student my educational experiences entailed profound differences from the bilingual experiences of immigrants in the U.S. school system. In Latin America, the majority language (Spanish) is the language of status and power. English, although the minority language, holds equal status (and sometimes lesser status) to Spanish. Bilingual education programs are viewed as additive and enriching, and strive to produce bilingual/biliterate individuals. Great pride and patriotism toward the culture of the home language and respect for the culture of the second language is evident.

In contrast, bilingual education in the U.S. has been typically implemented as a corrective and subtractive program that aims to produce individuals who are monolingual in the second language (English). Crawford (1989) asserts that although bilingual education models in the U.S. originated as enrichment programs intended at developing fluency in two languages, the focus has shifted to ▒...a remedial effort designed to help 'disadvantaged' children overcome the 'handicap' of not speaking English.▒ (p. 29). The most detrimental element of this type of transitional bilingual education is not only the loss of the first language, but the resulting alienation from the home culture. Ada (1995) suggests that ▒when students are encouraged to forget the language of their families and communities, they may lose access to their heritage▒ (p. 238). Bartolomé (1994) further explains that ▒...this subtractive view of bilingualism mirrors our deeply rooted deficit and assimilative orientation that often devalues students' native language.▒ (p.207)

## Sociohistorical and Sociopolitical Contexts

My interest in the relationship between variations of language levels and academic performance among poor immigrant children began when I was teaching in a trilingual school at the outskirts of an Indian reservation in Tucson, Arizona and grew when I began to teach in an urban bilingual school in Chicago, Illinois. In Arizona I taught in a bilingual kindergarten for six years with a largely Native American population (which had immigrated from México in the early 1900s) and a smaller Mexican American community of children. In Chicago I continued to teach for five years in a bilingual kindergarten classroom with mostly recently immigrated children from México.

The shift from Tucson to Chicago posed new challenges for me and resulted in countless questions regarding the sociocultural and sociopolitical issues affecting the academic performance of low income immigrant students in seemingly similar but different geographical, economic and cultural circumstances. The comparison and contrast of these two settings compelled me to explore more closely some underlying assumptions and generalizations about language minority pedagogical practices. I observed that the two school settings have a number of elements in common. For instance, both groups of students are from low income backgrounds and are predominantly from ethnic minorities; the majority of the students have a language other than English as the home language; and both communities seem to be marginalized by the mainstream society.

On the other hand, several characteristics distinguish the two schools. The students from the Tucson school are from older, more established immigrant communities (second, third, fourth generations), while in the Chicago school the students are recently immigrated. In the Tucson school, the community members experience a high unemployment rate, whereas in Chicago most households have both parents working in low wage labor markets. Although Tucson has a diverse ethnic population (Mexican, Native American and Anglo origins), Chicago's ethnic and racial population is even more heterogenous (African American, Latin American, Asian and European origins).

These observations compelled me to seek a deeper understanding regarding the education of minority children. In particular, I became interested in how we, as teachers, can modify our pedagogical practices to better accommodate the needs of our varied student populations. That is, assumptions about the homogeneity of ethnic or linguistic groups are misleading and potentially dangerous. As I observed in the Chicago-Tucson school comparison, I recognized that even though both groups are from Mexican origins, there are a number of significant differences that need to be considered in the development of minority educational practices.

In an effort to examine the nature of the interactions taking place in my own classroom, I began systematically to observe how the students and I developed ways to negotiate and share our individual knowledge and expertise. Within this framework of social interaction, I also began to formulate hypotheses about the specific issues relating to language minority students. From these, one issue in particular emerged to become the underlying premise of this study; I wanted more strongly to challenge the persistent notion that ethnic and language minority students lack an adequate cultural or cognitive foundation to excel in school.

## The Deficiencies of Deficit Theories

For many years the predominant and accepted means of explaining the educational failure of certain ethnic and linguistic minorities has been in the context of *deficit theories*, based on the notions of *cultural deprivation* and *genetic inferiority*. Minority children who come from low socio-economic backgrounds and who speak English as a second language have been systematically identified, categorized and labeled as *at risk*. The label offers an expedient rationale to explain away the difficulties cultural and linguistic diverse children experience in school. However, Flores, Cousin & Diaz (1991) argue that this term is seldom viewed from the social, political and economic context in which it was created. They add that when the inequities of class, race and ethnicity are not considered, deficit theories and terms such as *at risk* become misleading ▓...ideological diversions.▓ (p. 370). The authors affirm that the educational outcomes of cultural and linguistic diverse students are meaningful and successful only when the assumptions behind deficit theories are challenged and replaced.

### A Move Toward Culturally Responsive Education

Some minority students' failure to attain higher levels of educational achievement has also been attributed to a mismatch between their home/community and the discourse and socio-cultural patterns of interaction in the classroom (Moll & Greenberg, 1990). More recently, researchers have pointed out that while the cultural and socioeconomic backgrounds of ethnic minority students differ from that of the mainstream society, these students have available to them rich linguistic, cultural and intellectual resources that fully support their literacy development (Moll, 1992).

Previous studies examining the social context of literacy in various cultures indicate that literacy practices are embedded in the lives of individuals, families, and communities (Heath, 1983; Ladson-Billings, 1994; Taylor & Dorsey-Gaines, 1988; Tharp & Gallimore, 1988; Whitmore & Crowell, 1994). Literacy learning, therefore, is inherently rooted in socially constructed cultural practices. Our current knowledge of literacy has generally focused on mainstream children rather than on groups of children who have not experienced the same success in becoming literate. Further research is needed on diverse and culturally specific types of social interactions around classroom discourse and literacy events because they reveal how children learn cognitive strategies that they will later use independently (Vygotsky, 1978).

Differences in the orientation to minority education may explain some of the variation in children's acquisition of literacy in school. Because schools are often organized and shaped by Euro-American, middle-class ways of interacting, children from low income homes and/or from cultural and linguistic diverse groups are more likely to experience difficulties in school (Heath, 1983; Wells, 1986). That is not to say that teachers who are members of minority groups are immune from subscribing to disempowering modes of teaching that perpetuate the inequalities of education for minority children. Neither is it to say that Euro-American teachers are incapable of embracing transformative and empowering pedagogical practices that enable cultural and linguistic diverse children to succeed in school. As Schaafsma (1993) reveals in his conversations with both African American and Euro-American teachers, educators' pedagogical perspectives arise from their own experiences as members of particular groups: cultural, religious, ethnic, gender, social. However, being on the inside or the outside of a particular cultural or ethnic border makes neither an expert nor an incompetent out of an individual. The following chapter revisits and expands deficit modes of thinking and provide a more in depth discussion on the emergence of critical pedagogy for minority students.

## Theoretical Considerations

This research project is informed by an interdisciplinary perspective that moves across linguistic, anthropological, sociological, psychological and educational approaches. Each of these fields has influenced the process of conceptualizing the questions to be addressed, as well as the orientation of the design of analyses to be used. The following is a brief discussion of how these five domains contribute and interact to form the theoretical framework of the present study. A greater emphasis will be accorded to developmental psychology and education in relation to classroom collaborative talk, given that these two fields represent the central focus of the analysis. In Chapter 2 a more in depth review of these disciplines will be presented.

### A Linguistic Framework

Discourse analysis, within a linguistic framework, reveals the structures and properties of speech, allowing us to make sense of what is said and to understand the basis on which such sense is made (Edwards & Mercer, 1987). However, interpreting and understanding discourse involves more than isolated patterns of language. Making sense of language is viewed in terms of shared understandings in the context of social interaction (Wells, 1986). Language and learning are seen as socially constructed processes that are enacted in social spaces, such as classrooms.

### A Sociological and Anthropological Framework

A sociological view of discourse has propelled a shift in research methods from a traditional linguistic coding and quantifying of data, to a descriptive and interpretive naturalistic approach. Ethnography, originally used by anthropologists to describe and understand other cultures, has expanded the ways we look at linguistic and cognitive systems in the educational setting. Thus, ethnographic techniques are the research method tools used in this study.

### A Developmental Psychology Framework

Developmental psychology, largely shaped by the work of Piaget, Bruner and Vygotsky have advanced the interactional analysis of the process of teaching and learning within the realm of language. Edwards & Mercer (1987) synthesize their contributions and delineate the implications that arise from their theories. The authors state that according to Piaget ▒...the natural progressive development of children's thinking, from the most primitive early stages in the first years of life through the emergence of such sophisticated abilities as the capacity to make logical deductions, to formulate hypotheses, and generally to reason abstractly, is first and foremost a consequence of children's direct involvement with physical reality.▒ (p. 18). In his experiments of children's reasoning abilities, Piaget hypothesized that thought precedes language and that language is not a determinant of cognitive processes.

Bruner (1966), although greatly influenced by Piaget's work, believes that language does influence thinking and that it is the major mode of development in conceptual growth in young children. His views on the nature of the human mind and its development in children shaped his theories about the process of education. Bruner argues that traditional transmission oriented instruction results in ▒...the lack of opportunity to share in dialogue, to have occasions to paraphrase, to internalize speech as a vehicle for thought.▒ (p. 29). Edwards & Mercer (1987) point out that for Bruner, learning is a social activity and an interchanging of culture that is enacted in the negotiation of shared meanings. His work was also greatly influenced by Vygotsky, a prominent Russian psychologist.

Vygotsky (1978), like Piaget, believes that cognitive processes can develop independently of language, and that language and thought have separate mental roots. However, unlike Piaget, he suggests that language and thought are combined to create a ▒cognitive tool▒ for intellectual development which takes place within the medium of social interactions. Vygotsky maintains that the social context in which children's reasoning develops is marked by cultural practices and symbols, like language and discourse. Within one such social context is education and schooling.

The principles of Piagetian and Vygotskian theory have advanced the notion that learning does not take place solely within the individuals but in transactions between them. Vygotsky defines the developmental level of a child by what that child can accomplish alone, and defines the *zone of proximal development* by what the child can do with the assistance of more capable peers or adults. Thus, it is in this proximal zone that teaching and learning may be explained.

## A Critical and Transformative Pedagogy Framework

Discourse patterns in classrooms have traditionally privileged only the voices of teachers, allowing few opportunities for the consideration of students' different cultural and linguistic interaction styles (Cazden, 1988). Therefore, teacher-dominated classroom talk has not been conducive to collaborative construction of new meaning among classroom participants, in particular between mainstream teachers and cultural and linguistic diverse students. The challenge, then, is to transform classroom talk so that the mediation becomes collaborative and the voices of teachers and students become more balanced. Darder (1997) proposes that

> Language is essential to the process of dialogue, to the development of meaning, and to the production of knowledge. From the context of its emancipatory potential, language must be understood as a dialectical phenomenon that links its very existence and meaning to the lived experiences of the language community and constitutes a major cornerstone for the development of voice. (p. 333)

Pedagogical practices, such as collaborative talk, have become more critical in the current efforts to promote literacy for low income, language minority students. Prominent researchers have theorized that the persistent low educational outcomes of these students may be attributed to inferior and low level remedial instruction, often in the form of transmission oriented curriculum (Cummins, 1995; Diaz, Moll & Mehan, 1986; Nieto, 1992; Tharp & Gallimore, 1988). Tharp and Gallimore (1988) characterize such instructional practices as highly routinized or scripted interactions where the discourse is teacher-dominated and the focus is on decontextualized, discrete skills.

In contrast, transformative modes of education, such as whole language, provide an ideal pedagogical means for the equitable participation of language minority students in the educational system. According to Goodman, Bird and Goodman (1991), whole language is framed within a humanistic and constructivist philosophy that combines current theories of teaching, learning, language and curriculum, in which teachers are able to form knowledgeable decisions about their instructional practices. Routman (1996) adds that whole language is ▓...a social, constructivist, democratic way of teaching, learning, evaluating and being that values and builds on each student's language, culture and strengths.▓ (p. 42). Recent research points to teaching practices that are framed within this constructivist and transformative pedagogical philosophy that has the potential to break the cycle of inequity in the education of minority children. Pedagogical practices, such as collaborative talk, provide a forum in the classroom for minority students to initiate, contribute and explore knowledge in collaboration with the teacher.

Underlying the changes in my literacy practices in the classroom were fundamental beliefs about how children construct meaning and learn language, and how teachers can create spaces for collaborative interaction and redefine the teaching-learning process. Extensive research suggests that in transmission oriented classrooms the types of teacher interventions typically interrupt and suppress students' discourse initiations to control the conversational interactions and the classroom environment (Edwards & Westgate, 1994; Wells & Chang-Wells, 1992).

Considerations of how meanings are generated, and in turn, how linguistic communication works, challenge the still popular notion that conceptual knowledge can be transferred from teacher to student by means of words. Rather, we must see learning as a constructive activity in which the students themselves are engaged. This viewpoint emphasizes the teachers' need to build a framework of the experiences, the ideas and the conceptual relations the students' posses and bring to the classroom (Fosnot, 1996).

Tharp & Gallimore (1991) build on Vygotsky's assumption that teaching consists of assisted performance through a child's zone of proximal development by proposing that conversation is the most important practice in assisting learners. The authors state that ▓...for the development of thinking skills ▓the ability to form, express, and exchange ideas in speech and writing▓ the critical form of assisting learners is dialogue, the questioning and sharing of ideas and knowledge that happen in conversation.▓ (p. 3).

The work of Bakhtin, a prominent Russian scholar, has framed the idea of dialogue within the theoretical framework that all discourse is situated and mediated by context. That is, the statements made by a speaker are directly connected to beliefs that are tied to the particular time and stance from which they are spoken. In turn, these assumptions provide a new context for the utterances of the next speaker. Thus, an utterance does not belong to the speaker alone because it is always influenced by the intentions of others (Barnes & Todd, 1995). This concept of dialogue provides a distinctive view about personal knowing and social learning. For Bakhtin (1981) the personal or ▓inside▓ voice, and the social or ▓outside▓ voice are interconnected and exist within each other. He affirms that the tension created within these two voices creates the kind of dialogue that promotes cognitive growth (Watson, 1993). If we base our pedagogical practices on the principles and theories of the scholars mentioned above, then we as educators must create a community of learning within our classrooms that strives for the continual construction of meaning. This cannot be accomplished without talk.

The notion of collaborative talk is characterized by equality and responsiveness. That is, the teacher and the students equally engage in meaningful and extended discussions on topics that are relevant and interesting to all participants. At first glance, collaborative talk may appear to be ▓just▓ absorbing discussions conducted by teachers and groups of students. However, as Rueda, Goldenberg & Gallimore (1992) point out, several key elements found in an instructional conversation distinguish it from an informal discussion: a challenging but non-threatening atmosphere, responsiveness to student contribution, connected discourse, promotion of discussion and participation, activation of prior knowledge, thematic focus, encouragement of more complex language and expression, and metacognitive scaffolding. When collaborative talk is seen as an organized and intentional form of assisted performance, opportunities for co-participation and co-construction of new knowledge are magnified.

## Conclusions

The primary objective guiding the research questions of this inquiry has been introduced in this chapter. In essence it is to explore and analyze, as a practitioner-researcher, the linguistic and cognitive interactions of cultural and linguistic diverse kindergartners in the social context of classroom collaborative talk. The formulation process through which the research questions emerged is also examined. More specifically, reflections of my own pedagogical practices, my personal experiences growing up as a bilingual/bicultural child, and my teaching experiences with cultural and linguistic diverse learners, are described in order to situate the inquiry within my own socially constructed frames of reference.

Attention then shifts to a discussion of the detrimental influence deficit theories have had on educational policy and pedagogical practices affecting the education of cultural and linguistic minority students. A more in depth analysis of deficit theories will be presented in the following chapter.

The latter part of this chapter addresses the theoretical constructs involved in viewing the social interaction of collaborative talk as a linguistic process. Within an interdisciplinary perspective that includes the fields of linguistics, anthropology and sociology, particular attention was given to psychological and educational approaches. The final section examines arguments in favor of constructivist pedagogy, such as collaborative talk, which more effectively promote literacy and higher levels of educational attainment among language minority students.

As Bartolomé (1994) aptly suggests, the first step in developing more effective instructional methods for cultural and linguistic diverse students, calls for a shift in perspective. She asserts that this paradigm shift must be from ▓...a narrow and mechanistic view of instruction to one that is broader in scope and takes into consideration the sociohistorical and political dimensions of education.▓ (p. 176), and adds that ▓...by conducting a critical analysis of the sociocultural realities in which subordinated students find themselves at school, the implicit and explicit antagonistic relations between students and teachers... take on a focal point▓ (p. 176). Culturally responsive education and transformative modes of teaching and learning enables students and teachers to break away from these adverse relationships and negative beliefs and allows for the creation of learning environments that are informed by both participatory action and critical reflection.

# CHAPTER 2

# REVIEW OF THEORETICAL CONSTRUCTS

The complex and diverse needs of a growing and changing population possessing a variety of values, backgrounds and preparations have posed special challenges for educators, business leaders and policy makers in the United States. In particular, the growing numbers of non-English speaking students have compelled practitioners and scholars to focus on the problem of how to provide specific and expanded literacy skills for students to have full participation in a variety of social contexts.

The focus of this chapter is to present a review of the current literature on five critical issues that provide the theoretical base for this research study. The review begins by examining current perspectives on language development and related issues to first and second language acquisition. A synopsis of bilingual theories, and sociolinguistic and sociopolitical perspectives on language, culture and society in relation to ethnolinguistic student-learning and curricular practices follows. Attention shifts to early literacy development theories and the implications for teachers in supporting the literacy learning of cultural and linguistic diverse students. Next follows a discussion on the notion of collaborative classroom discourse and the potential of collaborative talk as a viable and desirable alternative to transmission oriented instruction. The final section focuses on practitioner-research and explores the value of classroom-based research conducted by teachers to address the questions that arise from their own practices.

The comprehensive analysis of each of these elements aims to generate connections between broad fundamental educational components (language and literacy), and specific classroom applications (collaborative talk and practitioner research), in relation to the education of cultural and linguistic diverse students. In bridging the gap between the established educational structure and the specific learning needs of language minority students, educators and researchers are reexamining long standing assumptions about literacy and language development, sociolinguistic aspects of learning, and instructional practices. Knowledge derived from research studies such as this one, provides valuable insights into the development of appropriate and effective instructional practices for language minority students.

## Language Acquisition and Language Theories

The connection between language and culture has been viewed as a fundamental influence in the process of acquiring knowledge and developing cognition (Halliday, 1975). The difficulties that some linguistic diverse groups experience in adopting a new culture and language have been attributed to cultural conflict in relation to language use (Trueba, 1991). To arrive at a better understanding of the interplays between language, culture and schooling in the context of minority education, the following section reviews current theories on language development and first and second language acquisition paradigms.

### First Language Acquisition

Understanding the development of a child's second language involves a meticulous analysis of the language acquisition process in general and also the relationships between first and second language acquisition. Despite their cultural or linguistic background, all children master basic syntactic, semantic and phonological structures of their language before they enter school. How does this occur? Different theoretical positions exist regarding the answer to this question. The following section will review four of the most prominent perspectives: behaviorist, nativist, interactionist, and integrationist.

## Behaviorist Perspective

People have often assumed that children develop language by imitating what they hear from adults; this was once the traditional and popular view of language development. This behaviorist perspective maintains that children learn language through reflex response to reinforcement. According to this point of view, language learning is determined by stimuli from the environment; children reproduce language, or approximations of what they hear, and are then reinforced by rewards and attention. Children are believed to develop language through reinforcement and therefore, are considered passive recipients of environmental stimuli (Ambert, 1988). However, this theoretical framework does not account for children's utterances unheard in adult speech, such as "two mouses" or ▓taked.▓ Although children do not hear adults produce these types of utterances, they are common generalizations found in young children's early speech.

## Nativist Perspective

Nativists maintain that children are born with an innate capacity to acquire language. According to this position, humans are genetically predisposed to acquire and transmit language. Chomsky contends that the human brain has a built-in mechanism called the *language acquisition device* which infers the rules of language when triggered by the stimulation of spoken language. Once the language acquisition device is activated, children discover the regularities of language and begin to internalize the rules of grammar (Ambert, 1988). This happens despite external reinforcement or training. Thus, Chomsky maintains that language is acquired and not learned. In other words, language is embedded in our brains and automatically comes to the surface when we are exposed to the spoken word (Lessow-Hurley, 1990). However, nativists fall short in accounting for understanding the behaviors that correspond to language use. That is, understanding the contexts where language occurs goes beyond the internalization of appropriate grammatical rules.

## Interactionist Perspective

Interaction theorists combine behaviorists' beliefs that language is learned through conditioning, and nativists' beliefs that humans are born with the innate ability to acquire language. According to the interactionists' perspective, language is a product of both genetic and environmental factors (Strickland & Morrow, 1989). That is, humans are born with the ability to produce and learn language by using their genetic capacity and by interacting with their environment and other humans. The interactive model not only emphasizes children's comprehension and production of language, but also context and intent (McLaughlin, 1984).

The term *communicative competence* coined by Hymes in 1971, refers to the ability to use language effectively in social situations to convey meaning. Contrary to Chomsky's view of the underlying grammatical competence assumed common in all native speakers, Hymes' concern with meaning focuses on the social interactions between speaker and listener (Hymes 1971). Savignon (1983) provides a set of characteristics that reflect the integration between communication and culture involved in communicative competence:

(1) Communicative competence is a dynamic process where meaning is negotiated between two or more persons who share the same or similar symbolic system. It is an ▓interpersonal▓ rather than an ▓intrapersonal▓ characteristic.

(2) Communicative competence involves both written and spoken language.

(3) Communicative competence takes place in a variety of situations and is dependent on prior knowledge and on a basic understanding of its context. It is said to be ▓context specific.▓

(4) Competence and performance are theoretically different; competence is the ▓presumed underlying ability▓, performance

> is the ▓overt manifestation▓ of that ability. Through performance, competence can be developed, maintained and evaluated.

The development of communicative abilities occurs when the learner is able to interpret or create discourse in context, by using linguistic skills (Savignon, 1983). Thus, the emphasis shifts from isolated drill and practice of linguistic skills to the natural reinforcement of these skills through a purposeful speech or written act. Children's linguistic skills are reinforced while they engage in meaningful communicative interactions between themselves and others.

## Integrationist Perspective

An extended interpretation of the interactionist perspective proposes an integrated language framework. This theory of language development is based on three major interrelated principles. First, children are regarded as ▓constructive learners and active meaning makers▓ (Pappas, Kiefer & Levstik, 1995, p. 9) who decipher and make sense of their world based on their prior knowledge. Unfamiliar words or sentence patterns alert children to make connections between what they already know and the new language that they hear.

Second, language can only be interpreted and understood when it is being related to the context in which it is being used. That is, language is used for various purposes resulting in meanings being expressed in countless ways through different language patterns. Children learn how the indirect distinctions of meaning are expressed ▓ direct and indirect requests, different types of questions, or expressions of attitudes ▓ by using different selections and sequences of words and structures (Wells, 1986).

Third, knowledge is created, categorized and modified through social interactions and personal experiences. Thus, knowledge represents a process of negotiating meanings and becomes a function of language development. Furthermore, the functional interpretation of children's meanings indicate a sociolinguistic framework, in which the learning of language takes place through the interaction and collaboration of the children and other human beings (Halliday, 1975).

## Characteristics of Language Development

Language development begins very early in life. Research suggests that most children experience similar patterns of language acquisition. Halliday (1979) found that a one day old baby would stop crying to attend to his mother's voice. He maintains that this reaction, found within a social construct, is the first step toward language development. Infant cries also contain elements of speech, such as intonation, pattern and pitch. Skutnabb-Kangas (1981) cites studies of English and Chinese newborn babies conducted by Condor and Sanders in 1974. The studies show that children react rhythmically to speech by imitating the rhythm of the speech in their own movements. Assumptions have been made that the intonation and rhythm of the first language are imprinted so early in life that detecting the mother tongue is even possible after it has been substituted by another language.

Very young children react and listen actively to human voices by the turn of their heads, babble, or facial expressions. Babbling allows children to explore speech production and control (Lessow-Hurley, 1990). During the first year of life, children begin to acquire grammatical and pragmatic knowledge that governs language. This acquisition comes from the children's membership in a language community (Williams & Snipper, 1990). Concrete objects acquire certain properties and relations when a child begins to learn language. The child then attaches meanings to things and later words begin to be differentiated. For instance, "mama" many at first refer to any adult, or "doggy" to any animal. The child later begins to understand the differences between conceptual meanings and differentiates which label refers to which concept (Skutnabb-Kangas, 1981).

In learning to speak, children develop their own increasingly complex rules for structuring language. Children are not formally taught language in a mechanical way, bit by bit. Rather, they learn language by interacting with the environment in a natural way (Halliday, 1978). Although we do not teach children how to speak, we do facilitate their language development in several ways. First, by exposing children to a language-rich environment, adult language is modeled in naturalistic, real-life contexts that is used to explain, describe, command. Children are also exposed to different language functions in the environment, such as language use to get something (instrumental language) or conveying information (informative language). Second, adults have appropriate expectations and responses regarding children's language development. Children are expected to be successful and eventually learn to speak like adults. The main focus of the care giver is on the child's meaning rather than the form and, generally, immediate feedback is given to the child (Weaver, 1988). Adults respond to an infant's first attempts at speaking with joy and pride, accepting the approximation of the language use (Holdaway, 1979). Later, adults support the child's language development by modeling and surrounding the infant with an abundance of diverse language experiences.

Weaver (1988) contends that children go beyond imitating the language of adults to formulate sophisticated rules for creating language structures. The acquisition of language rules in children take place unconsciously and without direct instruction. For parents or other care givers, meaning rather than form is the primary focus in the acquisition of a child's first language. Despite the many distinct language experiences children have, an underlying commonality exists: they are all real communicative events.

## Second Language Acquisition

Our understanding of the complex processes involved in native language acquisition has provided a basis for the development of numerous theoretical frameworks. Current research in second language acquisition has, in turn, contributed to the understanding of the processes and conditions of language learning in general. Theoretical developments concur with the notion that proficiency in a second language may be acquired under similar circumstances as the first language. That is, second language proficiency may be acquired and developed more effectively under more natural and meaningful conditions. Effective instruction for linguistic minority children should be conducted within a progressive and flexible structure in which the teachers and the students have a certain degree of control of the instructional practices and activities. Nieto (1993) argues that developing educational environments in which language minority students can be successful requires a reexamination of established but unsuitable practices and beliefs.

## Language Deficiency Myth

Many negative myths about bilingualism have advocated the notion that children's use of two languages causes cognitive, social and emotional damage (Cummins, 1984). The *language deficiency myth* describes language minority children as nonverbal, alingual and semilingual, often suffering learning disabilities and speech impediments. Based on the need to clarify conflicting theoretical issues such as these, research on bilingualism and the cognitive processes has shifted to a focus on *metalinguistic abilities*. This refers to the ability to think about language in a flexible and abstract manner, such as making judgments about the grammar of sentences, understanding innuendos and perceiving play on words in jokes. Although both monolingual and bilingual children develop metalinguistic abilities, bilingualism induces children better to control their mental processes (Hakuta, 1990).

Metalinguistic ability has been linked with the development of early reading skills in monolingual children. Therefore, it follows that bilingual children, all other variables being equal, have an advantage in the acquisition of literacy. Cummins' position on this and related issues will be discussed later in this chapter.

Research has shown that children who live in supportive and nurturing bilingual environments do not develop linguistic handicaps. Garcia (1983) reports on studies that documented the development of bilingualism in Mexican American children and compared the results with the development of monolingual English-speaking children. The comparisons on measures of vocabulary, phonological and syntactic development suggest that bilingual children do not differ from monolingual children. Bilingualism in itself does not seem to interfere with the development of either language. Bilingual acquisition involves a process that builds upon a fundamental base needed for the development of both languages. A lack of empirical evidence refutes the notion that there is a competition of the two languages over mental process. On the contrary, the evidence suggests that there indeed is a cognitive advantage to bilingualism (Hakuta, 1986). Why then, are certain linguistic minorities consistently struggling to achieve in our schools? Part of the reason is that success in the educational system for minority children goes beyond language. That is, culture and ethnicity, within sociopolitical and sociohistorical constructs, are the most critical ingredients in the development of cultural responsive and transformative pedagogy for minority students (Ferdman & Weber, 1994; Ruiz, 1997).

### English Exposure Myth

Other myths on bilingualism have perpetuated the instrumentation of inappropriate educational programs for language minority students. The *English exposure myth* maintains that language minority children must be exposed to great amounts of English to become proficient in that language. Moreover, instruction in the native language has been considered a hindrance for the acquisition of English (Ambert, 1988). Research evidence unequivocally rejects this myth. Language minority children who receive instruction in the native language develop the second language more efficiently than children who are immersed in the second language (Wong Fillmore & Valadez, 1986).

However, researchers have been cautious when proposing this tenet by extending that the negative or positive effects of first or second language instruction depends considerably on the context in which it takes place (Hornberger, 1994). That is, the context of the language use, rather than the language itself, is the deciding factor in whether initial instruction in the first or second language is the more conducive alternative to overall academic success. Hornberger (1994) proposes that contextual factors, such as the child's cognitive and linguistic development in the first language, parental support, and the status of each language within and outside the school are the strongest determinants in the outcome of initial first or second language instruction.

Despite research evidence showing that native language instruction promotes second language acquisition, the United States Department of Education still advocates the *structure immersion approach* as an alternative to bilingual education (Crawford, 1989). In this method, a simplified and diluted version of the academic content is used, in English, as the medium of instruction. Proponents of this approach cite the success of Canadian immersion models. In these programs the students' first language (English) has high social and economic status; parents have a voice and an active role in the program; for the most part teachers are bilingual in the first and second language (French); and the primary objective is to become bilingual/biliterate and for the eventual transfer of literacy skills from the second language to the first (d'Anglejan, 1994).

Researchers have warned that immersion programs are not effective for language minority children (Crawford, 1989; Cummins

1989). In contrast to the Canadian model, immersion programs in the U.S. have distinct social and political factors that severely cripple their effectiveness for cultural and linguistic diverse students; the students' first language (usually Spanish) bears a substantially subjugated position in regards to English; students are from an impoverished socio-economic class; parents have little say or opportunities for significant involvement; teachers are monolingual English speakers; and the primary objective is to become monolingual in English.

## Current Perspectives

The 1990 Census data suggests that ethnic and linguistic minority enrollment in the United States public schools will increase significantly in the next twenty years. The Latino population increased 53% from the 1980 Census count, now numbering at 22.4 million. Approximately 32 million people in the United States over the age of five speak a language other than English, of whom 14 million are not fluent in English. Almost 11 million of them are school age children. An additional 16 million people who now speak English at home are originally from language minority backgrounds (Ferdman and Weber, 1994). In the United States, English is seen as a fundamental tool to achieve in school and become successful citizens in society. However, the loss of the home language and culture are often seen as necessary for the appropriate development of English. Hence, linguistic minorities not only experience a loss of personal identity and emotional bonds with the community but also experience rejection from the mainstream society.

Ada (1995) asserts that

> Despite its widespread acceptance, the subtractive model of bilingualism, in which mastery of the second language is achieved at the expense of proficiency in the first, need not be the framework on which bilingual education rests. Additive bilingualism, in which a second language is acquired while maintaining and continuing to develop the first, is a healthy and viable alternative to subtractive bilingualism. (p. 237).

Bartolomé (1994) points to the contradictory disparities in the status of languages in the U.S. ▓...while we discourage the maintenance of linguistic minority students' native language throughout their education, we require English-speaking students to study a foreign language as a prerequisite for college...▓ (p. 207)

Trueba (1989) contends that educators must create a "culturally appropriate learning environment" (p. 69) which is in harmony with the values and beliefs of the home culture to maximize the cognitive development in language minority children. Cognitive skills are best acquired through the primary language and then transferred to the second language. The use of the home language helps children develop critical thinking abilities and cognitive skills. This cognitive structuring is not only shaped by linguistic knowledge but also by cultural knowledge and the context in which that knowledge is obtained (Trueba, 1991).

Cummins (1989a) proposes three principles relevant to bilingual development and language teaching. First, the *additive bilingual enrichment principle* contends that "the development of additive bilingual and biliteracy skills entails no negative consequences for children's academic, linguistic or intellectual development... the evidence points in the direction of subtle metalinguistic and intellectual benefits for bilingual children" (p. 21). Numerous studies have reported findings that indicate that bilingual children demonstrate a greater awareness of linguistic meanings and seem to be more flexible in their thinking than monolingual children (Cummins, 1989). Bilingual children must decipher much more linguistic input through the effort of gaining command of two languages than monolingual children who are exposed to only one language system.

Second, the *interdependence principle* is based upon the premise that there is an underlying cognitive and academic proficiency common across all languages regardless of their distinct surface features. Cummins maintains that first and second language academic skills are interdependent. His claim is based on the empirical evidence that there is no relationship between the amount of instructional time spent in the second language and academic achievement. Studies on second language acquisition have correlated variables such as age, gender and sociohistorical background with different measures of second language proficiency (Gardner, 1985). However, the most controversial variable has been the relevance of time spent exposed to a second language and the acquisition of that language. Researchers have found that proficiency in a second language is unrelated to time spent learning it.

According to Cummins, the common underlying proficiency makes possible the transfer of literacy-related skills between languages. He found that transfer is more likely from the minority to the majority language due to the greater exposure to literacy in the majority language and the social pressures to learn it. Second language literacy learning will be addressed in more detail later in this review.

Third, the interactive pedagogy principle subscribes to Krashen's (1981) assertion that language is acquired involuntarily and effortlessly only when it is comprehensible. The key factor in Krashen's theoretical model is comprehensible input; messages in the second language that make sense when modified and facilitated by visual aids and context. He contends that we acquire grammatical structures in their natural order when sufficient amounts of high quality input are present. Rules are then generalized from verbal stimuli according to innate principles of grammar. The principle of comprehensible input is based on the idea that the main function of language use is meaningful communication. The importance of meaningful language use at all stages in the acquisition of second language skills has become recognized as a critical and determining factor for the successful development of a second language and the maintenance of the first language. The interactive pedagogy principle provides significant insights for educators because of its relevance to literacy and first language development. As has been noted earlier in this discussion, children negotiate meaning by focusing on comprehending what is being communicated and by using language for a variety of meaningful purposes.

Research and theories on language development have advanced our understanding of the processes involved in the acquisition of a second language. In an attempt to answer questions about the persistent academic failure of some linguistic diverse groups, the complex issues of second language acquisition must be viewed in the context of sociocultural and political frameworks. The connection between language and culture offer an insight into the problems that language minority children often face in adjusting to a new culture and language.

## Bilingual, Sociocultural and Sociopolitical Perspectives

During the past thirty years educators and policy makers have implemented a series of costly reforms in an effort to reverse the pattern of educational failure among minority students. Although standardized test scores continuously rise for language minority students, the drop out rate for Latinos continues to be cause for alarm for educators. Cummins (1995) contends that a major reason that these reforms have proved unsuccessful is that the relationships between students and teachers, and school systems and the communities they serve, remain the same. He suggests that beyond the legislative and policy reforms, exists the need for educators to redefine their roles with respect to minority students and communities.

The following section examines a number of theories that propose possible determinants that affect the school achievement of minority children. The theories are scrutinized and then challenged with respect to inherent flaws within each ideology. Several researchers' positions are then presented on the factors needed for the reversal of minority student failure.

## Deficit Theories

The customary practice of explaining the school failure of students who come from culturally diverse and impoverished backgrounds has been to blame the students for being genetically inferior, and/or blame their communities for suffering from economic and cultural disadvantages. *Cultural deprivation* and *genetic inferiority* theories were, not long ago, the prevalent and accepted means of explaining the educational failure of certain ethnic and linguistic minorities. Although these *deficit theories* continue to be challenged and rejected by respected researchers and theorists, the subtle implications remain and continue to influence educational policies and practices. Deficit theories refer to the assumption that some children are inferior to other children due to genetic, cultural or experiential differences, that is, due to a *deficit*. According to Nieto (1992),

> [Deficit theories are those] Theories that hypothesize that some people are deficient in intelligence and/or achievement either because of genetic inferiority (because of their racial background) or because of cultural deprivation (because of their cultural background and/or because they have been deprived of cultural experiences and activities deemed by the majority to be indispensable for growth and development). (p. 306)

According to Bartolomé (1994) the deficit model has the longest history of any model discussed in the education literature. She cites Valencia (1986) who traces its evolution over three centuries and defines the ideology as follows; ▓Also known in the literature as the social pathology model or the cultural deprivation model, the deficit approach explains disproportionate academic problems among low status students largely being due to pathologies or deficits in their sociocultural background (e.g., cognitive and linguistic deficiencies, low self esteem, poor motivation)...▓ (p. 202).

This type of explanation about why certain groups of children fail educationally is dangerous and misleading. This theory places the blame on the children's homes, their families, their economic status and/or their ethnic group and thus, removes all responsibility from the school system or the society. Even assuming social, cultural or economic factors may put some children at a disadvantage, they still posses the learning potential of any other group of children. It is important to note that race, ethnicity, social class and language do not *cause* school failure. Rather, as Nieto (1992) points out, when the students' culture, language and class are perceived by the schools as ▓inadequate and negative▓, the school failure of this group of children is more accurately explained.

Similarly, Delgado-Gaitan and Trueba (1991) argue that the conflict between the largely White or mainstream teachers/principals and the culturally diverse body of students and parents result in problems in communication, misinterpretation and clash of cultural values, and the academic underachievement of the students. The nature of this ▓inter-ethnic▓ conflict, as coined by the authors, is grounded on cultural differences and is often analyzed in terms of deficit approaches in explaining diverse student population achievement. Such analyses are guided by assumptions that ethnic minority students, in particular those from impoverished backgrounds, have serious handicaps and limitations that make it almost impossible for the educational system to teach them successfully.

Context-free explanations for minority group failure, such as genetic inferiority, cultural deficit and cultural mismatch, are assumed to fit all situations and all students. The major flaw in these context-free interpretations of school success or failure is that they are single-cause rationales that apply to a variety of situations (Freeman & Freeman, 1994). The analyses of context-specific determinants, on the other hand, lead directly to solutions on specific problems. Diaz, Moll and Mehan (1986) contend that by examining actual classroom interactions in context, student academic outcomes can better be explained as a function of the factors involved. That is, the context-specific perspective suggests that students' demonstration of intelligence, language proficiency, or other competence are dependent on certain circumstances and situations. Thus, these proficiencies or capabilities are not general abilities that occur consistently in all situations. The authors present a case study in which Spanish speaking third and fourth graders are observed in two different contexts, a Spanish teacher who focuses on comprehension and an English teacher who focuses on decoding sounds. The same students function as proficient readers in one context but are perceived as deficient in the other and respond accordingly. According to the authors, student performance is influenced by the context in which it takes place.

### Social Reproduction Theories

During the early 1970s there was a resurgence of theories based on the notion that schools replicate the economic and social relations of society and therefore serve the interests of the dominant classes. The role of the education system was defined as that of keeping the underclass in its place by teaching its members proper attitudes and basic skills for becoming good workers, and keeping the dominant classes in power by teaching them skills of management and control that would maintain the status quo (Nieto, 1992).

The differences of the functions of schools serving the subordinate and the dominant classes are manifested clearly from their physical structures to their curriculum and instruction. According to Nieto, the schools of the poor are reminiscent of factory-like institutions with many controlling factors, a dominant-dominated relationship between students and teachers, and a curriculum based on rote learning and memorization of facts. In contrast, the schools of the wealthy are more unstructured and less restricted environments where the students have more autonomy and creative range, the teacher and student relationships are of mutual respect and the curriculum is guided by critical thinking and higher order levels of learning.

Nieto, however, cautions that although the social reproduction theorists present a compelling argument, the explanation of school failure and success becomes somewhat mechanistic and simplistic in view of these theories. That is, the analysis presented by this perspective ▓assumes that schooling is always imposed from above and accepted from below.▓ (p. 196). In recent years some researchers, such as Cummins (1989a, 1993, 1995), have modified social control theories to more accurately reflect subordinate groups conflicts and struggles that have in fact resulted in reforms and policy changes.

Cummins (1995) proposes a theoretical framework that accommodates ▓empowerment▓ or ▓disabling▓ factors in the interactions between the students and the educators. Cummins (1994) contends that the disproportionate academic failure of subordinate groups is a direct outcome of ▓educational structures that exert increased hierarchical control over the interactions between educators and students.▓ (p. 19). He further argues that,

> The content of instruction is prepackaged, the options for gaining access to and interpreting information is predetermined, and the possibilities for critical thinking and transformative action are stifled. In addition, educational success and upward mobility for members of subordinated groups is extended only to those who bring their identity into conformity with the dominant group prescriptions. (p. 19)

This viewpoint is clearly illustrated in the prevalent transmission-oriented pedagogy typically found in educational programs that serve minority and lower economic status populations, which are based on a social-control orientation to curricular topics and student outcomes.

How minority students' academic performance varies under different social and educational conditions indicate that many interrelated and complex factors are at work (Wong-Fillmore & Valadez, 1986). In addition, factors related to educational quality and cultural mismatch have also been integrated into the development of a theoretical framework that imply certain changes for the reversal of minority student failure (Cummins, 1993).

### Cultural Mismatch Theories

Educational failure among minority students has also been explained as a result of cultural incompatibilities. That is, the school culture and the home culture are in discord because each hold different values, objectives and customs, thus, leading to a ▓cultural clash▓ and resulting in school failure. According to Delgado-Gaitan and Trueba (1991) ▓...antagonistic conditions determined by social institutions such as schools, force minority children to abandon their native values and adopt mainstream norms...creating cultural alienation.▓ (p. 26). The popular notion that people of culturally diverse backgrounds must become assimilated to function in the society, places a formidable demand on immigrant groups to make major adjustments when they enter school.

However, Nieto (1992) again cautions that the fact that some students enter school having a different culture or without competence in English is not, in itself, an adequate explanation for school failure. She illustrates her point by presenting Gibson's (1987) ethnographic research that documents Punjabi students' academic success in spite of what may be considered serious limitations: most of the students come from non-English speaking homes, working class backgrounds and illiterate families; many had to become English proficient without bilingual education or English as a Second Language instruction; and they have experienced discrimination by peers and teachers. In view of the cultural mismatch theories, the Punjabi students' cultural and socio-economic backgrounds predispose them to school failure, yet they succeed academically.

What accounts for the discrepancies in the educational outcomes of different ethnic groups is explained by Ogbu (1987) in terms of a sociohistorical perspective. He differentiates between the experiences of *castelike* or *involuntary* minorities and those of *immigrant* minorities. People who immigrate voluntarily, or under refugee conditions, perceive their situation in a new country as a vehicle for a better life. Thus, immigrant minorities are more willing to adopt and conform to the dominant group to partake of the educational and employment opportunities of the host country. Conversely, castelike minorities (those who have been conquered or enslaved), such as African Americans, Mexican Americans and Native Americans, have endured a history of subjugation, exploitation and deceit under the dominant group. Ogbu suggests that this history of oppression has been internalized by castelike minority groups and has resulted in their extreme skepticism about educational achievement as a means toward economic and social upward mobility. More alarming, has been the resistance exhibited by some members in acquiring any values or objectives of the group in power.

### Contextual-Interaction Perspective

School failure among minority students has not been accurately explained through deficit ideologies, social-reproduction frameworks or even cultural mismatch theories. In particular, the latter two theories prove incomplete when attempting to explain why some ethnic groups succeed academically in spite of cultural and linguistic incompatibilities or why certain schools in impoverished communities flourish educationally.

A *contextual-interactionist paradigm* suggests that several factors interact to influence the academic success or failure of ethnic and linguistic diverse students. This model takes into account both the effects of factors directly connected to school, and the influence of elements outside the educational setting on the schools' contexts and processes. For example, the stigmatization of a language has profound effects on the speakers of that language, the knowledge the users feel they have about that language, and even influences the learning of the mother tongue.

Negative attitudes about a minority language may cause the speakers to devalue their own language, reject it and restrict their children from learning it (Grosjean, 1982). That is, the interaction of pedagogical factors such as attitudes, curriculum, instructional methodologies, school policies and educational theories, and students' sociocultural frameworks such as knowledge, self-image and motivation, combined with societal forces lead to more comprehensive explanations for the success or failure of minority students (Cortés, 1986).

Similarly, Cummins (1989) argues that the underachievement of some groups can be directly attributed to the specific kinds of interactions between teachers and students and their families. He further contends that these interactions are negotiated through the roles that educators assume in relation to four dimensions of school organization and the degree to which each is carried out:

(1) The culture and language are incorporated into the school agenda.

(2) The school advocates community involvement as a crucial element for the students' education.

(3) The students are intrinsically motivated to actively use language for generating their own knowledge.

(4) The educators involved in assessing academic outcomes promote and support minority students.

The role of the educator is set along a continuum in reference to these characteristics, with one end promoting empowerment and the other end fostering disabling attributes. Cummins (1995) proposes an *empowering vs. disabling* framework for the academic outcomes of minority students. That is, students who are empowered by their educational experiences develop a secure cultural identity, appropriate interactive structures, and a knowledge base that allow them to succeed academically. Empowered students are better equipped to tackle academic challenges because they are involved in an environment that nurtures their confidence and motivation to achieve in school. Conversely, students who are disabled by their school experiences do not develop an adequate cognitive and academic base or a solid social and emotional infrastructure.

In arriving at a better analysis of the factors affecting the academic success of linguistic and cultural diverse students, an alliance has been formed between the fields of second language acquisition and the study of literacy. As a result, biliteracy has emerged as a crucial framework for understanding the developmental processes that language minority students experience in school. Biliteracy represents a union of literacy and bilingualism. Thus, having reviewed the current theoretical perspectives on bilingual and related issues in the preceding discussion, the following section examines several definitions of literacy, characteristics of early literacy and the development of literacy in a second language.

## Literacy Development

Members of linguistic and cultural diverse groups have traditionally acquired literacy in school primarily in functional terms and from a monolingual English framework. That is, literacy has been acquired in the context of theories and practices often incompatible with their backgrounds and experiences. Because of these challenges, literacy scholars and practitioners have begun to consider the significant implications of learners who become literate in the educational context of a second language or an unfamiliar culture (Ferdman & Weber, 1994). Literacy acquisition among second language learners involves several critical considerations of the theories of reading and emergent literacy.

The study of emergent literacy has, in recent years, been heavily influenced by the new theories of learning proposed by cognitive psychologists. The field has also experienced a renewed interest in language acquisition and pragmatics that characterized the field of linguistics during the post-Chomskian era. This has led researchers to approach the study of emergent literacy from a new perspective (Teale & Sulzby, 1986). The new theoretical frameworks emphasize the importance of looking at literacy as a meaning-constructive process and at language development in its socio-psycholinguistic context (Goodman, 1984). Through the extensive research on literacy, scholars and educators are in a position to understand better what fluent first language readers do and make possible connections to the developmental processes involved in second language literacy learning. This continual examination will advance current efforts to develop sound educational policies and effective instructional practices for language minority children.

### Defining Literacy

An appropriate starting point for this review, thus, would be to address the definition of reading. Although the essence of the act of reading has been captured by numerous definitions, no clearly stated and empirically supported definition has been generated. Defining reading ranges from a sole emphasis on decoding, to a focus on comprehension, to attributing meaning by interpretation. This suggests that reading be either a meaning-constructing or a meaning-extracting process.

A cognitive perspective examines the reading process as an intrapersonal problem-solving task that takes place within the brain. Several cognitive models describe how information from the text is processed into meaning. Most models consider reading as an individual act consisting of processing steps that are separate and measurable (Bernhardt, 1991). In other words, readers have processors that respond to information much like a computer program. This perspective, which underlies skills and sub-skills approaches, separates complex tasks into a series of simpler steps so that teaching can be standardized (Weaver, 1988).

Reading as a social process asserts that literacy is an integral part of cultural transmission and socialization. Goodman, et al. (1987) propose that students construct and test their individual understandings of the world in reference to the understandings of those around them. The reading and writing acts are used to establish, organize and preserve social relationships between individuals as well as groups of people (Bloom & Green, 1984). This perspective implies that both readers and writers possess socially prescribed value systems, sociopolitical histories and inherent beliefs. Hence, the text is open to multiple interpretations contingent on the schema of the reader. Parallel to the Interactionist position, Goldman and Trueba (1987) argue that literacy, whether in first or second language, is both a cognitively and an interpersonally constructed event. The language learner uses his or her cognitive abilities in a particular internal context while immersed in a sociocultural and linguistic context.

The dichotomy between cognitive and social views poses interesting perspectives about the nature of reading and introduces critical ramifications on the development of instructional approaches. Weaver (1988) maintains that the instructional approach reflects the definition of reading, in that the notion of how people learn to read is often the basis for reading philosophies and programs. In attempting to provide a definition of reading, Grabe (1991) opts for a description of the knowledge and processes required for fluent reading. He contends that reading is rapid, purposeful, interactive, comprehending, flexible, and gradually developing.

Williams and Snipper (1991) present three broad categories of literacy defined according to different social contexts. First, *functional literacy* is described as ▓the ability to read and write well enough to understand signs... fill out job applications... and write checks.▓ (p. 4). This represents a minimum level of reading and writing that enables people to function in society. However, it does not necessarily follow that a person who is not able to read and write cannot function with certain constraints. Functionally illiterate adults resort to coping strategies that allow them to meet immediate and specific situational demands. This phenomenon is also found in classrooms, particularly in the secondary grades.

Second, cultural literacy is viewed as the construction of meaning as readers and writers process the text. This process is directly influenced by the discourse community to which the reader and writer belong. That is, the meaning of text depends on what the reader brings to the reading or writing event, such as values and experiences. The cultural heritage of a given community is linked to the reader and writer. Literacy is then based on a shared body of knowledge and traditions. The controversy regarding cultural literacy was fueled by E.D. Hirsch's *Cultural Literacy* (1987), which consists of a list of terms, events and names reflecting Eurocentric historic and literary milestones. This view of literacy dismisses the contributions made by the non-mainstream culture and fails to represent an increasingly pluralistic society (Williams & Snipper, 1991).

Finally, according to Williams and Snipper, critical literacy has recently emerged as a challenge to the common view of cultural literacy as advocated by writers like Hirsch. Critical literacy is defined as "...not only the ability to recognize the social essence of literacy but also to understand its fundamental political nature." (p. 10). The ability to assess the ideology portrayed in text and to understand the intended audience represents the highest level of literacy skills.

The various aspects involved in the definition and understanding of literacy reviewed above, provide a foundation for the discussion of specific components related to the development of literacy.

## Characteristics of Early Literacy Development

Several characteristics predominate in the current research about the development of early literacy. First, reading and writing begin to develop very early in life (Goodman, 1984) along with oral language acquisition. The most critical period in oral language development takes place before the child comes to school. Clay (1976) broke ground in examining young children's reading and writing based on language acquisition research. Ages one to five had been regarded as the period during which oral language and reading readiness took place, leaving reading and writing for school. Clay found that young children could engage in significant reading behaviors such as self correction and directionality. She concluded that there was no evidence that contact with printed language should be withheld from young children on the ground that they are immature.

Moreover, Goodman, Goodman & Flores (1979) found that even children who were described as "at risk" had knowledge about various aspects of reading, such as book-handling knowledge and an understanding of the functions of print. Print awareness studies conducted by Goodman and Goodman (1984, 1992) support the notion that function precedes form in learning to read and that learning to read is natural in a literate society (Teale & Sulzby, 1988). Ferreiro and Teberosky (1982) concluded in their extensive research on the early development of children's writing and reading process that ▓...readers read visual signs in the same way they listen to auditory signs; in both cases they work through the surface structures to reach the deep structure of the text or utterance.▓ (p. 276). That is, oral and written language do not just represent speech sounds but provide cues for meaning.

Evidence suggests that reading and writing develop simultaneously. Proficiency in oral language and abilities in reading and writing influence each other in a circular framework (Strickland & Morrow, 1989). Traditional reading and writing instruction has been viewed as discreet subjects isolated from one another as well as from oral language (Holdaway, 1979). However, extensive research suggests that speaking, reading and writing are integral and concurrent parts of the cognitive process found in learning (Teale & Sulzby, 1986).

In addition, children who come from homes which include supportive adults and are rich in literacy experiences, learn reading strategies in natural, developmentally appropriate ways. Children who are exposed to stories early in life internalize story language and structure, directionality, and the concept that print represents meaning. Children are constantly exposed to print in the environment and, frequently, in the home. It is important to note that literacy learning occurs during a child's early years through a variety of experiences (Teale & Sulzby, 1989). Nursery rhymes and songs, environmental print, bedtime stories, adults or siblings engaged in reading and writing, and even television are part of the repertoire of a child's early experiences with literacy.

The functions of literacy are a vital component of the learning process. Children's learning experiences are embedded in real life situations with real life goals. Literacy, then, becomes a functional aspect of a larger system: society. Thus, children view reading and writing as purposeful and goal oriented. They become aware that a recipe or written directions serve a concrete purpose for fulfilling a goal: produce cookies or get to a friend's house. In addition, children also begin to view literature as a way to interpret and make connections between their lives and the world. Thus, children learn through active involvement, constructing meaning based on their prior knowledge. Language as well as literacy development must be viewed in terms of authentic interaction. The past two decades have shown an increasing interest in *meaning* for educators and scholars. *Authentic*, *purposeful*, and *meaningful communication*, are the underlying common threads that connect the recent research on language and literacy development.

## Characteristics of Second Language Literacy Development

Theories regarding the acquisition of literacy in a second language have changed with the evolving views on language development and related instructional practices. Traditionally, oral language was separated from the written mode of language in the process of teaching and learning a second language. Linguists and foreign language educators placed an intense emphasis on speech that resulted in a rigid sequence of teaching the four domains of language: first listening and speaking, then reading and writing. This orientation to language learning was also evident in certain teaching methods, such as Krashen and Terrell's ▓natural approach▓, which was based on first language acquisition theories and stressed oral language development before literacy (Ramírez, 1994). According to Krashen and Terrell (1983), reading is not a necessary skill to the implementation of the ▓natural approach▓ in attaining adequate levels of oral language competence. However, they proposed that reading serve as a source of the comprehensible input that was discussed earlier in this review.

In recent years, the focus of second language literacy learning has shifted from being segmented into separate and discreet components, to being connected as interrelated dimensions within a range of contexts (Thonis, 1994). As noted earlier, Cummins and other prominent researchers have documented the positive effects of native language literacy on the development of literacy in a second language (Ambert, 1988; Cummins 1989; Edelsky, 1986). Furthermore, proficient readers in their first language can become proficient readers in a second language because they transfer universal reading strategies from one language to the other. These universal reading concepts do not need to be relearned in the second language.

Literacy features such as social and pragmatic dimensions, semantic and syntactic characteristics and orthographic/graphophonic aspects are regarded as universal. According to Rodríguez (1988), social and pragmatic dimensions consider the students' self-perception and attitudes within his or her cultural and social realm. That is, those students who are literate in their first language will consider themselves already literate, and thus will tackle the challenge of second language literacy with cognitive strategies previously acquired. Semantic and syntactic characteristics become part of the students' repertoire when acquiring literacy in the first language. Not only is meaning already assumed to be attached to the printed material but also prior knowledge of concepts in the first language is transferred to the reading of concepts in the second language. In addition, although the students may not yet know the specific grammar of the second language, they do know that language is governed by syntactic and grammatical rules. Finally, because students are familiar with the orthographic and the graphophonic systems of their first language, they can transpose the notion that writing is symbolic and expresses meaning.

Escamilla (1993) points out that not all aspects of literacy are universal, such as the schema of cultural ideas and knowledge of discourse forms. She suggests that students learning literacy in a second language must also develop ▓multiliteracies▓ to incorporate the variations of literacy structures that exist in each language. These multiliteracies encompass the ability of the reader to use his or her schematic knowledge to make connections and relate to the text. This skill of interacting meaningfully with the text goes beyond the ability to decode the words. That is, a student reading in the second language must have sufficient cultural prior knowledge to understand subtleties or cultural-specific connotations in the text. Multiliteracies also account for text structures and discourse differences across languages. For instance, English story grammar is linear, but in Asian and Native American languages the structure is circular. Similarly, in Spanish and Russian the story grammar allows for considerable digression, and in Hebrew and Arabic the story composition is repetitive in nature (Escamilla, 1993). Moreover, Escamilla refers to several types of language forms that are essential for understanding English texts, such as idioms (nitty gritty), tag verbs (set up), modals (would, should). These examples show how structure and logic vary across languages and become integral components of understanding text beyond simple decoding of words.

When second language literacy development is assessed based on these assumptions, it becomes evident that the comprehension of text and the content of literacy are learned through socially constructed behavior. Repetition and practice of facts and skills disconnected from the reader's own experiences has been documented to be ineffective and detrimental for children, in particular for language minority students. This assertion implies that practitioners need to look beyond prepackaged reading programs that reduce literacy to simplistic decoding skills, and consider an adaptive pedagogy approach that incorporates children's cultural and social experiences (Cummins, 1989b; Delgado-Gaitan, 1993; Ramírez, 1994; Tharp & Gallimore, 1988).

Goodman and Goodman (1990) argue that although ▓second-language learning is facilitated by the 'advanced knowledge' of the first language...▓ (p. 230) the process of learning the mother tongue and a second language is very similar. This view has led educators toward instructional strategies that allow the learner to interact with the second language under natural, meaningful, and decontextualized conditions. Similarly, Gónzalez, Moll and others (1993) maintain that social and cultural conditions are central for the socialization of authentic literacy practices. That is, language and literacy in either or both languages are used by language minority students as tools for inquiry, communication, and thinking. Current perspectives on the importance of collaborative talk exemplify this shift towards a constructivist framework of learning. To understand how talking contributes to learning, the learning process must be viewed as a way to reformulate the world and accomplished collectively with other people (Barnes & Todd, 1995). The following section reviews the current literature on the distinct features of collaborative talk and its significance for language minority students.

## Collaborative Classroom Talk

Collaborative talk is an essential element in understanding and promoting the education of diverse student populations partly because talk transcends age, social status and culture (Pierce & Gilles, 1993), and partly because it is a fitting approach to establishing and maintaining learning communities that generate socially constructed knowledge (Vygotsky, 1978). Tharp and Gallimore (1988) remark on how theory guides education and state that ▒...meaningful discourse is the medium in which society creates minds, and by which minds create society. For literacy, meaningful discourse is both destination and vehicle.▒ (p. 93).

### Characteristics of Collaborative Talk

*Exploratory talk, instructional conversations, classroom discourse, collaborative talk* are some terms used to describe the development of discourse-meaning structures in the creation of higher cognitive processes in the classroom. Tharp (1994) contends that instructional conversations provide the experiential and cognitive foundations that enable teachers to relate emerging knowledge to the individual and community knowledge of the student. He adds that the difference between instructional conversations and traditional instruction lies in the teacher's assumption that the student has something valuable to say beyond correct responses that the adult already knows. Teachers, much like parents, must listen carefully and adjust their responses to grasp the communicative intent of the students.

Language has been recognized by researchers and theorists to be the medium by which learning takes place and by which the learner makes sense of the world. Students employ their linguistic resources as tools for thinking, cooperating, and communicating (Wells & Chang-Wells, 1992). Britton (1992) argues that talk is a major instrument of learning for young children; not only does the child *learn by talking* but also *learns to talk by talking*. These two tasks, learning to talk and learning by talking, are closely interwoven aspects of language and literacy development. He suggests that ▒...what children use language for in school must be 'operations' and not 'dummy runs'. They must continue to use it to make sense of the world: they must practice language in the sense in which a doctor 'practices' medicine and a lawyer 'practices' law, and not in the sense in which a juggler 'practices' a new trick before he performs it.▓ (p. 130).

Theory and research support the notion that talk helps learners to identify and understand their ideas, direct them to new knowledge, and encourage them to be reflective and resourceful thinkers (Barnes & Todd, 1995; Britton, 1992; Wells, 1986). Because collaborative talk takes place through social interactions, it provides a venue for problem solving, making sense of new information, and linking new ideas and concepts to existing knowledge. Barnes and Todd (1995) assert that through talk students can try out new ways of thinking, reshape thoughts in mid-sentence, respond instantly to others' comments, and collaborate in constructing meaning.

In discussing the function of talk in the process of active learning, Wells and Chang-Wells (1996) make a distinction between the learning that involves the recall of isolated pieces of information, and the learning involved in ▓...the acquisition and development of more complex conceptual structures and cognitive procedures.▓ (p. 156). They contend that the type of learning critical to cognitive development is most likely to take place when engaging in activities in which it is necessary to identify and solve problems of increasing levels of difficulty. This problem solving process is dependent on appropriate support that is specific to the level of difficulty involved in the activity.

Vygotsky's (1978) *zone of proximal development* asserts that children's attempts to acquire knowledge are mediated by formal and informal interactions with members of the society. This *assisted performance* is what the child can do with the help of adults and the environment. These interactions are embedded in social and cultural systems where cultural tools (language, music, writing, etc.) are used. One of the teacher's functions, then, is to create a context in the classroom where the social tools and processes are used to interact with others. Thus, the ideal teacher would create an environment where students can engage in collaborative activities that combine their interests and experiences with the four domains of language: listening, speaking, reading and writing (Tharp & Gallimore, 1988).

Instructional conversations allow for this creation of activity settings in which the internalization of concepts and the development of discourse-meaning takes place (Gallimore & Tharp, 1990). The relations and connections among concepts manifested in talk play a significant role in inferential thinking, allowing the learner to fill in the gaps that are left by the speaker. From this perspective, language becomes the center of the teaching-learning process. Thus, the teacher takes on the task of *scaffolding* the students' conversations and facilitates the use of their schematic knowledge and hypothetical knowledge (Smith-Burke, 1985). This scaffolding is a temporary framework that assists the student's growth and changes according to the child's developmental and cognitive needs (Fosnot, 1996).

Barnes (1993) asserts that the importance of talk usually found in literature discussions, could be applied to the whole curriculum. The understanding of new concepts in science or mathematics, for example, can potentially change the whole range of perceptions, observations and behaviors of the learner in regards to her or his prior knowledge. Discovering new ways to look at the world and readjusting existing ideas and knowledge are accomplished in the classroom through collaborative talk. Because learning is not simply a matter of adding new information but of reconstructing previous knowledge, classroom conversations allow learners to interact with peers and teachers to construct and reformulate meaning.

## Critical Pedagogy and Collaborative Talk

Creating an environment conducive to optimum learning incorporates a strong sense of community through group cohesiveness and responsibility (Savignon, 1983). Most important, creating authentic communicative environments within the classroom places the teacher as part of that learning community. Beyond the learning environment that the teacher creates, is the role that the teacher adopts. Transmission oriented teachers normally initiate all interactions with children, dominate the dialogue in the classrooms and evaluate the learners' performance while the students passively respond. Harman and Edelsky (1989) suggest more effective approaches in which the teacher/student roles are flexible and open so that both students and teachers are learning as well as teaching. Thus, the role of the student and the teacher shift and alternate. By building a climate of trust where the learners interact without fear of threat or failure, the teacher's role becomes that of a facilitator who has the resources to assist the development of language and knowledge. Collaborative talk becomes a vehicle for transactional teachers to guide and motivate students to become critical thinkers and independent problem solvers. Giroux (1987) stresses that critical pedagogy of literacy must be rooted in a framework that allows students to speak so that their voices become integral components of the curriculum. He adds that teachers must develop pedagogies that encourage students to affirm and formulate their personal narratives by exercising their own voices.

Cummins (1989) suggests that the development of academic proficiency is largely dependent on context-embedded instruction. Teachers facilitate academic growth by providing opportunities, such as collaborative talk, that validate students' backgrounds and encourage the sharing and expanding of the students' prior experiences. This approach is effective for several reasons. First, the learners' levels of anxiety decrease because the content is familiar and relevant. Second, the learners take on active roles by engaging in real communicative events about their life while learning about others' experiences. Third, the learners take ownership of the processes involved in learning language in the context of their own experiences. As a counter-example of Cummins' position, Britton (1992) provides a fitting portrait of the effects of the power relationships between transmission-oriented teachers and their students regarding collaborative talk: "It is an act of faith for a small child to address an adult he does not know; to do so across the silence of thirty other children can only magnify the difficulty; add to that the fear of rejection of what he offers and the picture is complete.▒ (p. 181).

This type of traditional school talk is particularly limiting to children whose homes do not include ▒meaningful discourse▒ in reference to schooling. Teachers generally blame the home or culture for failing to provide their children with adequate language development and thinking skills. However, Gallimore and Tharp (1990) point out the irony that schools themselves have consistently used the interactional patterns so often attributed to disadvantaged homes. Adjusting the talk of the classroom in a manner that allows the learner to share more of themselves and their background knowledge requires that educators be willing to be informed and ▒re-formed▒ by the learner input (Bean, 1997). That is, seeking personal and cultural information about the learner's world helps the teacher acquire and understand the schema that the student brings to the academic task.

The educators' role, discussed earlier in this review, has begun to shift from teachers who hold unintentional or intentional disabling attitudes and misconceptions based on subtractive ideologies, to teachers who advocate intercultural and linguistic empowerment of minority students through an additive perspective (Cummins, 1989b). Collaborative talk allows the latter type of teacher to incorporate the students' language and culture into the school curriculum, reinforcing the learners' first language and cultural identity. This approach results in a stronger cognitive and academic foundation for language minority students. Consequently, the minority culture and language are viewed as advantages that enrich the lives and opportunities of the minority group and broadens the awareness and understanding of the majority group.

Gónzalez, Moll, et al. (1993) further assert that the role of the teacher is to enable and guide activities that involve students as reflective learners in socially and academic meaningful tasks. Studies such as those conducted by Diaz, Moll and Mehan (1986) support the notion that the most effective model of the teacher-learner relationship is not one of transmission but of transaction. As the function of the teacher shifts from being ▓...dispenser of curricula designed by experts from universities, textbook companies, or their school...▓ (Bissex & Bullock, 1987; p. xi) to being active constructors of their own curricular and pedagogical knowledge, teachers begin to see themselves as researcher-learners (Hopkins, 1985).

## Practitioner-Research as an Agent for Change

The preceding discussion has provided an overview of the most important theories regarding language acquisition, sociolinguistic and sociopolitical perspectives, literacy development and collaborative discourse as they relate to the education of cultural and linguistic diverse students. Separately, these distinct fields of education each present a broad but fundamental understanding of what shapes children's developmental processes. When viewed together and under the common thread of ethnolinguistic children's education, these disciplines provide a more complete framework for generating meaningful classroom practices. Based upon the research findings and theories, educators have proposed legitimate applications of these principles for bilingual classrooms. The following discussion examines the role of the teacher-researcher and its relevance to the development of sound pedagogical strategies for language minority students.

Increasing attention has been given over the past decade to the role of the practitioner-researcher concerning the importance of educators' own understanding of their practice. Specifically, by using their own classrooms and their own students as collaborators, teachers actively transform and enhance the curriculum and the bonds between educator and learner (Bissex & Bullock, 1987; Hubbard & Power, 1993). The earlier discussion on the empowering effects that stem from the relationship between students and teachers is manifested in the practices implemented by practitioner-researchers. The significance of teacher classroom-based research has only recently begun to be recognized in the United States as an integral element to make the transition from a transmission oriented mode of learning to a collaborative transactional paradigm possible (Wells & Chang-Wells, 1992).

## A Series of Definitions

Several terms in current use characterize the research done on site by school practitioners. The most common are *action research, practitioner research, classroom-based research, teacher-inquiry, teacher research, participatory action research* and *emancipatory praxis*. These terms are used to describe those persons who actively engage in investigating their own specific problems, in their own domain, in order not only to seek relevant solutions but also to create new knowledge, new problems, and new questions (Boomer, 1987). Seeing research from this point of view, as a process of discovery, then the day-to-day work of an effective teacher would come under the term of *teacher-researcher*. That is, the effectiveness of teaching is highly dependent upon the teacher's interest and concern for the rationale by which she or he works (Britton, 1987). The teacher is in a special position to formulate and reformulate an ever-evolving rationalization through the classroom experiences and relationships with her or his students.

Anderson, Herr and Nihlen (1994) define practitioner research as an ▒insider▒ inquiry conducted by a practitioner (anyone working in an educational system, in this case) using their own setting (a classroom, a school district, a community) as the focus of their study. This type of research is a deliberate and systematic reflective process that requires some form of evidence to support assertions. Most practitioner research is directed to some action or sequence of actions that the practitioner wishes to explore.

For some, classroom research may not be considered research in the full sense of the word because it deals primarily with immediate implications. However, Martin (1987) maintains that inquiry is undertaken at many different levels, and that changes in research procedures have enabled teachers to tackle small scale studies without the time and money that supports professional research. Myers (1985) contends that the norms of generalizability, tests for validity and reliability, and the control of problems must be defined differently by classroom teachers. Myers asserts that teacher-researchers must be well grounded in defining problems of inquiry, developing research designs, and analyzing quantitative data.

On the other hand, Anderson, Herr and Nihlen (1994) argue that despite how qualitative the approach, insider action-oriented research is a paradigm often incompatible with the theories of knowledge of social sciences. Several scholars contend that teacher research is fundamentally a new genre not necessarily bound to the conditions of traditional research designs (Cochran-Smith & Lytle, 1993). In practitioner research, teachers identify their own questions, document their own observations, interpret and analyze data based on their theories and primarily share their results with other teachers. The notion of practitioner-researcher has also helped bridge the long standing gap between university-based researchers and teachers (Heath, 1996).

Odell (1987) asserts that

> The first assumption is that all researchers must be able to 1) formulate and reformulate the question that will guide their research, and 2)carefully describe the data they have collected. This assumption is particularly important since the process of asking questions and describing data is compatible with the normal demands of teaching. Consequently, the research described will involve teachers in doing what they have to do anyway-- paying careful attention to what is going on in the classroom. (p. 129)

## The Role of the Practitioner-researcher

Wells and Chang-Wells (1992) argue that educational change takes place more effectively, not by educational mandates generated from academic research but through individual teachers action-oriented inquiries that directly result in the improvement of their own instructional practices. Not only should teachers consider the role of practitioner-researcher as way to optimize their potential as educators, but also policy makers and scholars must take into account the validity and significance of this practice. For the education of language minority students, the application of practitioner-research ideology facilitates a more appropriate connection between specific student needs and instructional practices.

Gallas (1994) suggest that the practitioner-researcher is differentiated from most other effective teachers in one important way: teacher-researchers deliberately gather data and use it to reflect upon their own teaching, pose and answer their own questions, and explore their students' learning. Similarly, Lytle and Cochran-Smith (1992) contend that the definition of a productive teacher goes beyond attaining mastery of information and facts. Rather, the relationships that the teacher holds between the theories and ideas generated by university-based researchers, her or his own observations and conclusions, and the students' knowledge become more accurate indicators of quality teaching. Freire (1993) asserts that ▒Liberating education consists in acts of cognition, not transferrals of information.▒ (p. 60) and that educators and their students are constantly learning from the process of teaching.

Goswami and Stillman (1987) aptly summarize the effects on practitioners when they conduct practitioner-research as a regular part of their roles as teachers:

> (1) Their teaching is transformed in important ways: they become theorists, articulating their intentions, testing their assumptions, and finding connections with practice.
>
> (2) Their perceptions of themselves as writers and teachers are

transformed. They step up their use of resources; they form networks; and they become more active professionally.

(3) They become rich resources who can provide the profession with information it simply does not have. They can observe closely, over long periods of time, with special insights and knowledge. Teachers know their classrooms and students in ways that outsiders cannot.

(4) They become critical, responsive readers and users of current research, less apt to accept uncritically others theories, less vulnerable to fads, and more authoritative over their assessment of curricula, methods, and materials.

(5) They can study writing and learning and report their findings without spending large sums of money (although they must have support and recognition). Their studies, while probably not definite, taken together should help us develop and assess writing curricula in ways that are outside the scope of specialists and external evaluators.

(6) They collaborate with their students to answer questions that are important to both, drawing on community resources in new and unexpected ways. The nature of classroom discourse changes when inquiry begins. Working with teachers to answer real questions provide students with intrinsic motivation for talking, reading, and writing and has the potential for helping them achieve mature language skills.

Similarly, Wells and Chang-Wells (1992) outline several arguments in support of the importance of becoming a teacher-researcher. First, they contend that the relationship between teacher, students and curriculum cannot be determined by "outside" experts because classroom learning and teaching are highly contextualized activities. That is, the classroom is formed by a unique variety of individuals who each brings their own personal and cultural backgrounds, but who also share a history of experiences as a group. Thus, the teacher is in the best position to make decisions about each particular community of learners. However, to make suitable and competent decisions in the context of the classroom, the teacher must have the required knowledge that comes from systematic observation and reflection. Second, the authors assert that by being agents of their own learning, teachers can best identify and address for themselves the problems that are relevant to them.

For the academic community, the value of classroom-based research lies in the rich and unique source of knowledge that the teacher-researcher brings forth. Cochran-Smith and Lytle (1993) propose four ways in which scholars can learn and benefit from this genre of teacher research. First, teachers' journals provide rich sources of data that can be used by academics to formulate and reconstruct theories of teaching and learning. Second, teachers' selections of inquiries reveal to the academic researchers the relevant and current issues important to the practitioner. Third, the classroom experiences and interactions usually documented by teacher-researchers allow scholars to have solid and convincing case studies that inform the teaching profession and the academic community. Finally, through their research, teachers can contribute to the analysis and development of existing theories and provide invaluable insights in the shift to alternative theories.

Several studies have shown children from low income backgrounds come into school with an insatiable curiosity and an arsenal of questions in comparison to middle-class children, but within a year or two they become alarmingly quiet and passive (Barnes, 1993). This reflects a pressing need for schools to change and become more relevant and pertinent to the culture of the children. Thus, teachers must become students and practitioners of learning. If teaching is seen as a process of generating knowledge, in view of Freire's (1993) assumption that all critical educators are also learners, then teacher research becomes a critical process of coming to know about one's own knowledge and to understand how meaning is constructed (Lytle & Cochran-Smith, 1992). In defining teacher-researchers as practitioners who share a common search for meaning and an explicit intent for transforming schooling, scholars and educators have called into question long standing assumptions about common practices and have proposed more relevant alternatives.

## Conclusions

The preceding review has examined a range of topics in which language, literacy, bilingualism and pedagogy come together. Thus, despite their scope and diversity, a common thread is woven throughout each section of the chapter: the impact of theories and pedagogical practices on the learning contexts of linguistic and cultural diverse students. The primary aim of this analysis was to present broad theoretical perspectives on the acquisition of language and the development of literacy in relation to bilingual learners. The secondary goal was to situate the bilingual learner in a sociocultural and political framework and examine possible explanations for the frequent academic failure of some language minority groups. The final objective was to explore instructional alternatives that empower both the teachers and the students as a means to combat ineffectual educational practices for linguistic and cultural diverse students.

In recent years researchers and educators have pursued a better understanding of how language and literacy development theories and teaching practices are linked with broader sociopolitical forces. The fields of applied linguistics, sociopsychology, anthropology and education have come together to examine the impact of social, economic and political forces upon the theories and practices of educating language minority students. The complex relationships between bilingualism, literacy and educational attainment propelled educators and researchers to have a stronger grasp of language development theories, emergent literacy perspectives and sociocultural views that are linked to diverse student populations.

Research has advanced our understanding of language development and transformed our definition of literacy. This has resulted in new insights about the significance of creating classroom communities of literate thinkers. A strong theoretical framework of early literacy development, language acquisition, bilingual and sociolinguistic perspectives and practitioner research paradigms provide the foundation for the development of appropriate classroom instructional strategies. The pedagogical and theoretical implications for language minority students are profound. For students who have difficulty connecting with school conventions and school contexts, creating discursive spaces transforms classrooms into more advanced contexts for teaching and learning. In the process of mediating instruction for their students, teachers in turn are in a better position to guide the curriculum by formulating their own questions and reflecting on their own findings. Instructional practices are then validated through current research findings and classroom applications.

The decisions that teachers make daily inside the classroom both shape and are shaped by the social order outside the classroom. Although pedagogical choices about methodology, content, curriculum development and classroom processes appear to be guided by impartial professional considerations, they are inherently ideological and have significant implications for all students' educational success or failure, and in particular for the success or failure of language minority children.

## CHAPTER 3

# TEACHER RESEARCH AND COLLABORATIVE TALK: A DIALOGIC ANALYSIS

### Practitioner Research

Decisions in the selection of a methodology should be based on the relationship between the theory guiding the questions to be studied and the assumptions of the methodology. Because the questions of this inquiry were generated out of my own teaching practices and classroom experiences, practitioner research, framed within a naturalistic methodology most aptly captures the essence of my observations and hypotheses. Thus, a dialogic analysis using ethnographic techniques is particularly well suited in exploring and analyzing the linguistic and cognitive transactions of young immigrant children in the social context of classroom collaborative talk.

Studies such as this one, that grow out of the reflections and experiences of practitioners, examine teaching and learning from the inside, as experienced and understood by teachers and their students. Case studies and classroom-based research conducted by teacher-researchers directly inform teaching practices and teacher preparation (Cochran-Smith & Lytle, 1993). More importantly practitioner research gives a voice to teachers who constantly reevaluate and transform their practices.

Many scholars and educators struggle when defining practitioner research in light of other types of research. The primary questions asked: What is the difference between *academic* research and *action* research? Is not some academic research action oriented also? Boomer (1987) defines action research as "deliberate, group or personally owned and conducted solution-oriented investigation" and concludes that "research is deliberate learning" (p. 8). He delineates the difference between practitioner research and university guided research, defining the latter as ▓institutionally legitimate inquiry into problems which exist in their chronic form elsewhere than with the researcher▓ (p. 9). That is, although the problems being investigated do become the problems of the researcher, they are related to somewhere or someone else. The researcher, is therefore, detached from the problem.

Practitioner research draws from naturalistic research methods that emphasize both the holistic nature of investigation and the advantages of it being conducted by *insiders* who are immersed in the reality of the study involved (Anderson, Herr & Nihler, 1994). Cochran-Smith and Lytle (1993) propose a working definition for teacher-researcher as ▓systematic and intentional inquiry carried out by teachers▓ (p. 7) based on the work of Lawrence Stenhouse (1985) who defines research in general as ▓systematic, self-critical inquiry.▓ In their concise historical profile of teacher research, Cochran-Smith and Lytle expound on Stenhouse's belief that through their own research, teachers can strengthen their judgments and improve their own classroom practices. Furthermore, he claimed that research was the vehicle for teacher autonomy and independence and that ▓researchers [should] justify themselves to practitioners, not practitioners to researchers▓ (Stenhouse in Cochran-Smith & Lytle, 1993, p. 19). This type of research is a deliberate and systematic reflective process that requires some form of evidence to support assertions. Most practitioner research is directed to some action or sequence of actions that the practitioner wishes to explore.

## Role of the Practitioner-Researcher

Action research conducted by a participant requires a redefinition of roles. Thus, teachers, students and university staff are all regarded as learners, researchers and collaborators in the pursuit of constructing and reconstructing new knowledge about teaching and learning. Because the questions asked by practitioner-researchers arise from the intersection of theoretical perspectives and our own classroom practices, they are constantly testing and reformulating hypothesis.

Underlying the constant self evaluation and transformation in my own pedagogical practices are fundamental beliefs about how children learn and how we as practitioners continually redefine the teaching process. My teaching operates under the belief that children are meaning makers who constantly engage in the negotiation and construction of new knowledge in relation to their past experiences. This acquisition of knowledge is inherently rooted in socially constructed practices. The natural learning and teaching that is evident in everyday life provides patterns for me, as the teacher, to follow in the classroom.

My principles of teaching and learning are framed within a Vygotskian perspective of social interaction in which children use their social and cultural backgrounds to engage in higher mental functions with the assistance of more competent peers or adults. It is in this light that my role as educator is defined. Thus, my function as teacher has been to facilitate the development of rational thought process, problem solving, and decision making through culturally responsive practices that take into account students' socio-political and socio-historical conditions. Central to my belief system are issues relating to the education of culturally diverse students. My classroom practices are based on transactional paradigms of education which provide a forum for the construction of knowledge and identity by culturally and linguistically diverse student populations in collaboration with me, the teacher.

Examining and reflecting on the interplays and relationships I had with my students, from my first year teaching, has been an instinctive but subconscious practice. As I gained longevity and experience in the classroom, I began to think more deliberately about the roles and expectations my students and I both brought to the learning experience. Time and practice allowed me to refine the art of conducting the classroom while observing and recording the interchanges of the classroom life, analyzing the observations, and then making changes in my pedagogical practices based on my reflections and conclusions.

As the teacher-researcher in this study I had to consciously fuse my positions as teacher, authority figure, researcher and learner. For instance, I tried to refrain from placing judgment on the students' contributions to our collaborative talks. This sharing of power between my students and me created a fertile classroom environment that allowed me added access to the children's cognitive and linguistic processes. That is, the children felt comfortable engaging in natural conversations with one another and with me and viewed me as a truly interested and impartial participant. Although the students still saw me as the teacher, I was successful in establishing a trusting and caring relationship with them.

## The Challenges of Being a Teacher Researcher

Assuming the role of teacher researcher requires a deliberate decision to continually discover, learn and reformulate the rationales by which we work. Although incorporating the processes of inquiry into my everyday routines offered invaluable insights into the teaching and learning taking place in our classroom community, they also presented difficult dilemmas and challenges. For example, in formulating and then framing the research questions within a theoretical perspective and a teaching paradigm I was forced to reconsider, reframe and then pinpoint more explicitly what I wanted to examine and learn. This process of discovery also proved to be an arduous task, resulting in many false starts. The collaboration with the university team was indispensable in the discussions, sharing of ideas and perspectives, and interpretations.

Occasionally, the process of observing myself interacting with my students and manipulating the curriculum presented challenging opportunities to reassess, regroup and take new directions. In documenting and analyzing the teaching and learning processes in my own classroom, I was also faced with my own biases and prejudices. In the Data Collection, Procedures and Analyses section I expound on the processes I adopted in observing and recording the interactions taking place in our classroom.

## Setting

### The Inquiry

The linguistic and cognitive transactions documented in this research project provide valuable insights into what happens when students and teachers participate in classroom collaborative talk to transform their thinking, learning and teaching. Thus, the underlying research questions that are addressed here are based on young immigrant students' use of language to explore new meanings and construct shared understandings in collaboration with the teacher.

The research questions this study addresses are; (1) How do children use prior knowledge to negotiate meaning and develop shared understandings (2) How do cognitive and linguistic processes develop as children participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning? (3) In what ways do children extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

In order to more clearly address the research questions stated above, the subsequent section of this chapter provides the contextual background related to the physical setting of this study: the community, the school, the classroom and the participants. Then, a detailed account of the data collection procedures and techniques is presented. Finally, the analysis of the data is discussed.

### The Community and the School

Situated a few miles directly west of downtown Chicago, the community surrounding the school has a rich and very urban feel. Small ethnic grocery stores dot the neighborhood; a Polish bakery, a Mexican food store, a Ukrainian meat market, a Puerto

Rican deli, a Hispanic clothing shop. National chain stores and discount shops are also present in the community: K-mart, Jewel, Payless Shoes, Dollar Store. This neighborhood school is located at the corner of a small one-way street and a well traveled avenue.

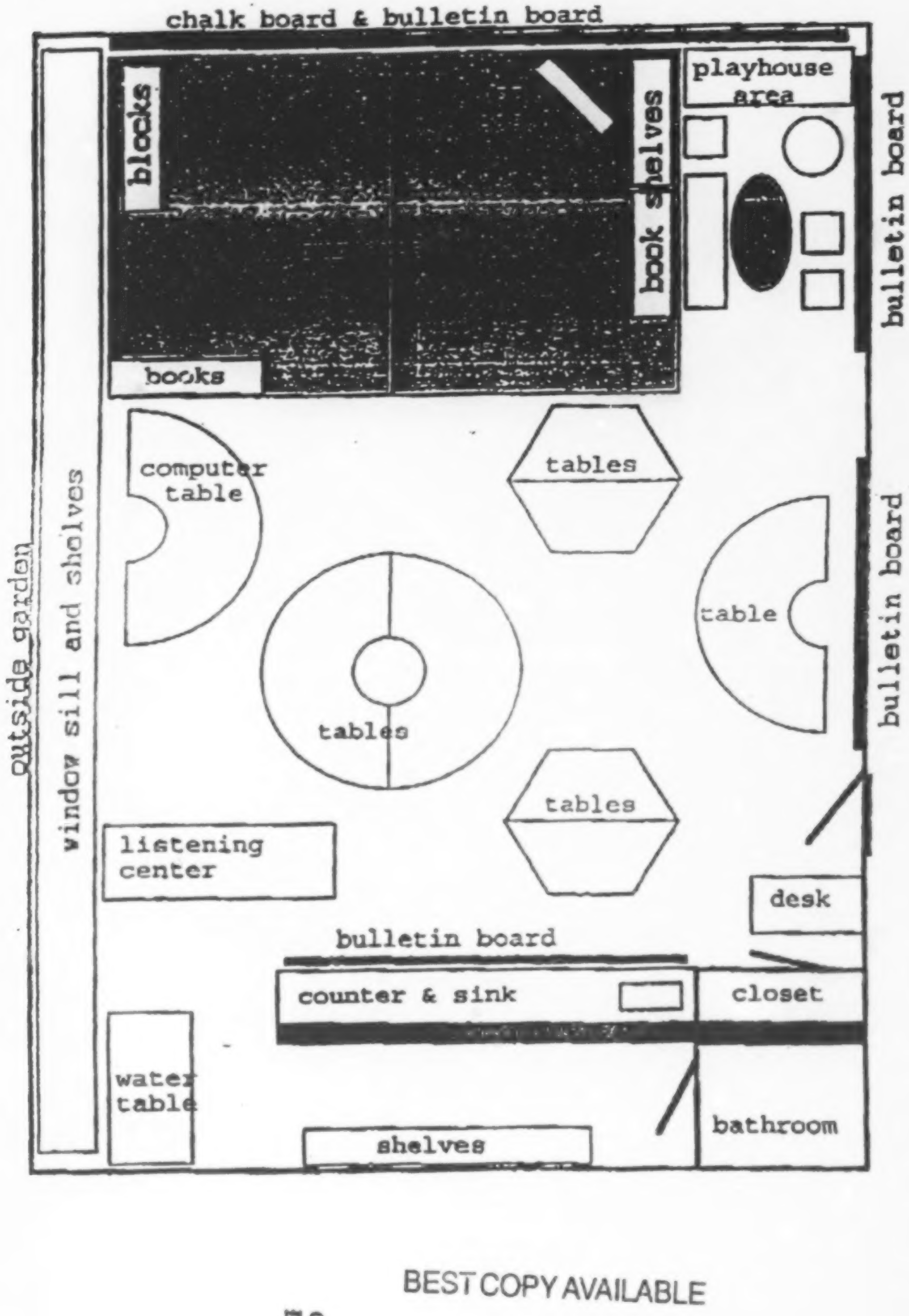
The school is in a predominantly Hispanic neighborhood. Since the school was opened in the early 1900s, the student ethnic population has changed from Eastern European (mostly Polish and Ukrainian), to Latinos (previously Puerto Rican but now Mexican). Currently, the student body consists of 80% Hispanic, 15% African American, 5% Anglo and a few Asian and Arabic families. All the students attending this school come from low income families.

Approximately 800 students attend grades pre-kindergarten through eighth grade. Non-English speaking students, about one third, participate in the transitional bilingual Spanish/English program mandated by state and local policies. Transitional bilingual education, known in the Chicago system as TBE, is a subtractive bilingual program that requires non-English speaking students to transition to monolingual English classrooms after three or four years of participation in the program. During the first few years in the bilingual program the majority of the literacy and content instruction takes place in the home language. English as a second language instruction is provided in increasing increments of time depending on the length each student has been in the program.

### The Classroom

Our classroom (see Figure 1) is very spacious. One of the two kindergarten rooms in the school; it is about 30% larger than the rest of the classrooms in the building. The classroom layout is inviting and welcoming: high ceilings; one entire wall of windows looking out to the school garden; two large and colorful kindergarten rugs; the three remaining walls are bulletin board and chalk board space. The room is well equipped with all the expected kindergarten furnishings and other supplementary gear.

Figure 1: The Classroom Layout


chalk board & bulletin board
blocks
book shelves
playhouse area
bulletin board
books
computer table
tables
outside garden
window sill and shelves
table
bulletin board
tables
tables
listening center
desk
bulletin board
counter & sink
closet
water table
shelves
bathroom

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There are several tables of different shapes, a listening center, a computer center (with three computers, two old and one new), a paint center, a refrigerator and an oven, a somewhat old playhouse area, and a sand and water table.

Under the windows are three rows of shelves that extend the length of the wall. Half of these shelves are used by the children for their belongings, the other half is occupied with plastic containers filled with a great assortment of educational manipulatives: unifix cubes, pattern blocks, tiles, snap cubes, tangrams, etc. There is also a large array of household manipulatives which I have collected over the years: keys, buttons, milk tops, etc..

Two large book displays are filled with books related to the current thematic unit of study. The supply of books comes from several sources: the classroom library, the school library, other teachers and my personal collection. Also, there is a Big Book stand filled with an extensive selection of Big Books. In addition, previously read books are kept in plastic containers on the floor.

Writing materials are accessible to children at all times. Pencils, crayons and markers are kept in plastic containers in an open bookcase. Scratch paper is kept in a large boot box on the window sill. However, lined paper and construction paper is closely guarded due to the perennial lack of funds for school materials.

My instructional practices are founded on and shaped by holistic pedagogical theories. Thematic units provide the basis for the integration of all content areas through the use of the four language domains: speaking, listening, reading and writing. Literacy instruction is always in context and relevant to the students' lives. I rely heavily on rich children's literature,, including Big Books, and use Shared Reading as the major vehicle for instruction.

The majority of the instruction in my kindergarten classroom is conducted in the students' first language, Spanish, particularly in the content areas and literacy instruction. English as a Second Language takes place for thirty minutes every day in the afternoon and is integrated with the content areas as well. Observations on the interactions in English are not part of this study since my objective is to document and analyze children's unhindered classroom talk and cognitive processes in their first language, Spanish.

## The Participants

All twenty-seven children in this study are in a full day kindergarten program from 8:30 a.m. to 2:30 p.m. Approximately one third of the kindergartners attended pre-school the previous year. The students in my classroom are all Latino, 90% Mexican, 8% Puerto Rican and 2% Colombian and all are recent arrivals from their country or commonwealth state of origin. All the parents were born outside the U.S. mainland, according to the school registration forms. A more detailed description of individual children will be presented during the analyses of each collaborative talk transaction or "oral text event".

The presence of extended family is limited; mostly uncles and aunts have immigrated but grandparents and other family members are still residing in their homelands. Many students in my classroom are cared for by either one of the parents who is not working or an older sibling. Some of the older siblings have attended several years of bilingual education and/or have received English as a Second Language instruction. Thus, some of my students have a stronger command of English than others.

The parents come from varied educational backgrounds but most have not finished secondary schooling in their country of origin, which is the equivalent of high school in the United States. Either through my own first hand observations or my students' accounts of their parents literacy levels, I discovered that about one fifth of the parents do not read or write. In my day to day contact with the parents, I also observed that approximately one third has a second grade level ability in reading and writing in Spanish, but another third of the parents demonstrated high levels of literacy abilities in Spanish. Three fourths of the parents do not speak English and the other fourth have a functional command of English.

Although at the core of the study was the linguistic and cognitive interchanges between the students and myself, one of the oral text events involved one of the parents in our classroom. Liana's mother, Mrs. Mata, was a parent volunteer in our classroom who had come in every day since the beginning of the school year. She offered her assistance mostly during the afternoon school hours. Mrs. Mata was born and raised in Puerto Rico and migrated to Chicago after she married. Of her three children, two live with her in Chicago: Liana and her brother who also attended the same school and was in seventh grade. Liana's oldest brother lived with relatives in Puerto Rico.

As the practitioner-researcher in this study I am also one of its participants. At the time of the research project I had been teaching for eight years in the public school system, two of those years in this Chicago public school and six years in a public school in Arizona. My entire teaching career had been, up to that point, exclusively in bilingual kindergarten classrooms.

Throughout the entire course of my teaching in public schools I have been associated with universities in several forms: as a graduate student; as an instructor; and as a research collaborator. My professional degrees include a Bachelor degree in Elementary Education, a Master degree in Bilingual Education, an Education Specialist degree in Reading, and my Doctoral degree in Language, Reading and Culture. I taught graduate and undergraduate courses in Reading, Early Literacy and Spanish. I also collaborated as a teacher consultant with Luis Moll and Carlos Velez from the University of Arizona in the Funds of Knowledge research project, and the university-school research project with Christine Pappas, from the University of Illinois at Chicago.

Being a fervent proponent of bilingualism and bilingual education, I feel a strong bond with my students and their families. Although I share Hispanic roots and an immigrant experience with them, I am conscious that our sociopolitical and sociocultural histories and economic backgrounds are unquestionably different. However, our differences in socioeconomic status, levels of educational attainment, cultural frameworks, and immigrant circumstances have not prevented me from having an understanding and recognition of my students' worlds and experiences. On the contrary, transactional practices such as collaborative talk and teacher research have allowed me an added access into the lives and histories of my students and their families.

## Data Collection Procedures and Analysis

▓Research techniques and approaches must always be tempered by practice and seen through a filter of one's own environment and need...▓ (Anderson, Herr & Nihlen, 1994, p. 107). This study is based on a qualitative framework that follows a naturalistic approach. The formulation of questions, the documentation of data and the analysis of the material collected overlap and interact. The design of the study, then, served as a guide for the collection and analysis of data and allowed for changes based on the emergence of patterns. That is, the research questions were continually transformed and reshaped during the course of the inquiry as new discursive patterns unfolded within our collaborative talk transactions.

Starting in September of 1994 I began to formally structure time to observe and document my students' interactions with one another and with me, while we engaged in different curriculum genres such as read alouds, shared reading, social studies lessons, sharing the home-connection, and transition periods. I discuss curriculum genres and routines more in depth in the following section.

During the initial phase of the inquiry I collected data, through the use of videotapes and field notes, exclusively with the whole group of students. However, in late October the bilingual computer resource teacher had to reschedule her classes with my students due to scheduling conflicts with other teachers. The new schedule allowed me to collect data during the same time but only with half the students while the other half of the group attended computer classes in another classroom. This resulted in two groups, one with thirteen children and the other with fourteen, who took turns on a weekly basis going to computer class and staying in our classroom. At times during the year and due to the computer teacher's absences, I did collect data with the whole group.

### Data Collection Tools and Techniques

Through participant observation I used several ethnographic techniques to collect conversational interactions in my classroom. Videotapes were systematically taken during one and a half hour periods twice a week for the nine months of the study. Collaborative discourse sessions were recorded on videotape during the morning sessions of the school day, usually from 9:15 to 10:30, by a post doctoral fellow working with the university-school research project. Although different types of curriculum genres were recorded during these sessions, they were gatherings of either half the group or the whole group. Video tapes were used for collecting the most comprehensive and accurate account of the transactions and interactions between teacher-student, student-student and student-curriculum genre.

The thirteen videotaped sessions, in conjunction with the classroom field notes, were initially viewed to establish patterns for analysis. These repeated viewings to re-examine and reformulate hypothesis resulted in additional secondary field notes, taken directly from the videotapes. Finally, all the videotaped sessions were transcribed in detail and translated into English. From the viewing of the videotapes a detailed record of my observations of collaborative talk were recorded in a log using anecdotal records. I recorded the different patterns of collaborative talk that emerged from the various types of instructional genres. I also chronicled my own reflective reactions and interpretations of these observations in a reflective journal.

## Data Analysis

The analysis of the data is framed within an interpretive and descriptive approach, and based on a multidisciplinary perspective of literacy research. The bulk of the analyses is on the transcriptions of the videotaped classroom interactions. However, I also rely on the field log and the reflective journal to extend the interpretations of the analyses. Varying lengths of transcriptions segments are examined in the body of the dissertation. The length of each segment is determined by the context of the speech act and the theme of analysis. The full transcriptions in the original language and their translation in English is included in the appendix section.

In order to answer the research questions that guide this inquiry, I examine, describe and interpret four specific aspects of language and learning in the context of classroom collaborative talk. Four themes of analysis emerged as I examined and then interpreted the discursive transactions. Although they were not directly formulated from Halliday's (1975) theories of language development, they nonetheless closely subscribe to his premises. The three research questions, embedded in these four themes of analyses, are found within the social context of the classroom and situated in collaborative talk.

The first theme of analysis, learning, language and prior knowledge, addresses the first research question on **how children use prior knowledge to negotiate meaning and develop shared understandings**. To answer this question, I examine classroom discourse examples that show children reformulating meaning by forming schematic connections, sharing personal perception and value judgments, making personal associations, and articulating knowledge sources.

The second theme of analysis, learning through language, undertakes the second research question regarding **how children's cognitive and linguistic processes develop as they participate in collaborative talk to construct new knowledge and negotiate meaning**. To address this question, I analyze classroom discourse sequences that reveal the ways that children find meaning through talk in forming hypotheses, generating inferences, verbalizing metacognitive reflections, appropriating new knowledge, and making observations.

The third and fourth themes of analysis, learning language and learning about language, answer the final research question, which considers **the ways that children extend and internalize understandings of vocabulary and word meaning**. To respond to this question, I examine classroom discourse segments that demonstrate children's negotiations of word meanings, creation of semantic extensions, clarification and reformulation of lexical meanings, internalization and appropriation of new word meanings, knowledge of conventions of print, and exploration into new ways of language use.

The four themes of analysis center on distinctive speech acts or oral text events, which arise from collaborative talk transactions within the classroom curriculum routines. These oral text events and the specific curriculum routines are also examined (see Table 1). The preceding framework for analysis is discussed in more detail in the following sections.

Table 1: A Scheme of the Study

| **Curriculum Routines** | **Oral Text Events** | **Themes of Analysis** |
|---|---|---|
| 1. READ ALOUD (books)<br>"EL REINO DEL REVES"<br>(The Upside down World)<br>"LA ESTACIÓN DE BOMBEROS"<br>(The Fire Station)<br>"EL AVIÓN DE ANGELA"<br>(Angela's Airplane)<br>"AZULÍN VISITA MÉXICO"<br>(Azulín Visits México)<br>"EL CUENTO DE UN COCODRILO"<br>(The Crocodile Story) | PECES Y PESCANDO (fish and fishing)<br>·INCENDIOS (fires)<br>·BAÑOS (baths)<br>·HUMO Y COLORES (smoke and colors)<br>·EL TIMÓN (the rudder)<br>·COSAS DE MÉXICO (Mexican things)<br>.GRAFITI (graffiti)<br>·LAS FILIPINAS (the Philippines)<br>·JUSTO (just) | Learning Language<br>·internalizing vocabulary<br>·linguistic conventions<br>·word meaning<br>·inferential process<br>Learning About Language<br>·semantic extension<br>·negotiating word meaning<br>·reformulation<br>·clarification<br>·exploring new language use<br>Learning Through Language<br>·inferences<br>·hypotheses<br>·metacognitive reflections<br>·appropriating new knowledge<br>·observation<br>Learning, Language & Prior Knowledge<br>·personal association<br>·perception<br>·schema activation<br>·knowledge source<br>·continuity & discontinuity<br>·value judgment |
| 2. SOCIAL STUDIES | ·UN JACAL (a hut)<br>·BANDERAS (flags)<br>·PRESIDENTES (presidents)<br>·COHETES (fireworks)<br>·DINERO (currency) | |
| 3. GEOGRAPHY | ·MÉXICO<br>·BAJA CALIFORNIA<br>·SUDAMÉRICA (South America)<br>·ATLAS<br>·PLANETAS (planets) | |
| 4. HOME-CONNECTION SHARING | ·CORRESPONDENCIA (the mail)<br>·PLANTANDO CON MAMÁ (planting with mom) | |
| 5. TRANSITION PERIODS | ·LAS NOTICIAS (the news)<br>·POROS (pores)<br>·PASADO Y PRESENTE (past and present) | |

## Curriculum Routines

Children bring their own already formulated understandings when they engage in making sense of the world. But how these processes of making sense develop is strongly influenced by the situational and conversational settings in which they take place (Wells & Chang-Wells, 1992). It is in these educational contexts that linguistic interchanges are negotiated and recreated. The situated co-construction of meaning, then, takes place within classroom curriculum genres or routines.

Pappas (1997) describes curriculum genres as ▒...particular activity structures... that represent a socially recognizable sequence of actions that realize particular meanings or purposes for teachers and students in the overall classroom curriculum.▒ (p. 219). I use the term ▒curriculum routines▒ to refer to different types of classroom engagements or activities in which the students and I take part.

A variety of curriculum routines (see Table 1) are embedded in my practices repertoire, such as journals, collaborative story writing, math centers and science projects. However, during the course of this study, five curriculum routines emerged as prominent mediums to the co-construction of knowledge and meaning through collaborative talk. A description of the five curriculum routines follows.

(1) The Read Aloud curriculum routines documented for this study consist of the reading out loud of five books that were selected based on the thematic units being studied. The Read Alouds were conducted as a Shared Reading experience, where the students and I interacted and formulated connections during the reading of each book. Two of the books, ▒La Estación de Bomberos▒ (The Fire Station) and ▒El Avión de Angela▒ (Angela's Airplane) were selected as part of our Author Study theme on Robert Munsch's children's books. The third book is a teacher-made big book, ▒El Reino del Reves▒ (The Upside Down World) of a popular humorous Argentine song written by María Elena Walsh. The fourth book, ▒Azulín Visita México▒ (Azulín Visits México) written by

Virginia Poulet was part of our thematic unit on México. The final book, ▓El Cuento de un Cocodrilo▓ (A Crocodile Tale) written by José and Ariane Aruego was read for our thematic unit on animals.

(2) The *Social Studies* routines documented in this research project also derived from the thematic unit on travel and sometimes were activated within the geography curriculum routines. The collaborative talks resulting from the social studies ▓lessons▓ revolved mostly around the continual connections the students made to their prior knowledge, in particular personal experiences with México and sometimes Puerto Rico.

(3) *Geography* curriculum routines were fueled by the high levels of interest by the children regarding México, Puerto Rico and international topics in general. These routines originated in the thematic unit about travel and made their way to the study of maps, the globe and the atlas. However, geography seemed to permeate many other curriculum routines and conversations, in which we collaborated in extending and connecting geographical elements to other topics of discussion.

(4) *Home-Connection Sharing* routines took many forms but all centered around home as a source of learning, or funds of knowledge (Moll & Greenberg, 1990; Moll, 1992). In the present study I examined two very different activities in which the students shared a connection to the home. One of these was a kind of ▓show and tell▓ where the children brought various types of correspondence from their homes to discuss in class for our thematic unit on travel. The other instance that I termed ▓home connection▓ was a ▓lesson▓ conducted by the mother of a student who demonstrated and shared her gardening expertise as we conducted a thematic unit on plants.

(5) The *Transition Periods* are an intricate part of our daily curriculum routines. As we transition from one activity or period of the day to another, we take advantage of what some teachers call ▓down time▓ to engage in collaborative discussions. These conversations take place during various types of transition

periods, such as the opening activities of the day, before going to lunch, or while waiting for the art, music or computer teachers to pick up the class. During this study, the transition period routines selected for analysis took place during the opening morning activities while waiting for the computer teacher.

These five curriculum routines represent the backdrop for the rich collaborative talk that I refer to as ▒oral text events▒ (see Table 1) that emerged and flourished in our classroom. A definition and description of oral text events follows.

## Oral Text Events

Collaborative talk can be described as linguistic interchanges between two or more participants that enable them to make sense of their experiences. Embedded in collaborative talk are oral text events that represent connected sequences of spoken language (Pappas, 1998). These conversational units are characterized by common threads of cohesive discourse that link the content and language to the cognitive processes.

The oral text events in this study have been extracted from the transcripts of each video taped classroom session and vary in length and complexity. The oral text event segments were divided according to the analysis of each sequence. I will elaborate on the analytical characteristics or themes in the next section.

Table 2: Themes of Analyses

CULTURAL STANCE

**Learning, Language and Prior Knowledge**

*(finding meaning through schematic connections)*

- personal associations
- personal perceptions
- value judgement
- learners as informants
- activation of schemas
- articulating knowledge source
- continuity and discontinuity

SOCIAL STANCE

**Learning Through Language**

*(finding meaning through talk)*

- forming hypotheses
- generating inferences
- vocalizing metacognitive reflections
- appropriating new knowledge
- observations

TEXTUAL STANCE

**Learning Language**

*(finding meaning through vocabulary)*

- lexical meanings
- word meanings through inferential process
- internalizing new word meanings
- conventions of print awareness/knowledge

**Learning About Language**

*(finding meaning through semantic connections)*

- semantic extensions
- negotiation of word meanings
- reformulations
- clarifications
- discovering/exploring new ways of language use

## Learning and Language Themes

The curriculum routines discussed earlier provided the contexts that resulted in a variety of dynamic, and sometimes compelling, oral text events. Collaborative talk, framed within these curriculum routines, not only allowed the children to extend their oral language systems, both formal and functional, but also to build on their meaning-making potential. The social nature of language development placed me, as the teacher-researcher, at the center of this negotiating of meaning and co-construction of knowledge.

By creating social, intellectual and linguistic spaces that supported the children's language learning and use, I was able to discern patterns of discourse in the oral text events as they unfolded. As these patterns began to form, four distinct but interdependent themes emerged (see Table 2): (1) learning, language and prior knowledge; (2) learning through language; (3) learning language; and, (4) learning about language.

The conception of these themes is grounded in Halliday's (1975) theories of language development. He proposes that children create a social system in learning culture and reality and that "...the child's construction of reality is achieved largely through the medium of language." (p. 120). Halliday adds that although the learning of language and the learning of the world are different, they are closely interconnected. A more detailed description of each theme follows.

The first theme, *learning, language and prior knowledge*, relates to the experiences and knowledge that all the participants, including myself, bring to the linguistic interchanges. Language again becomes a vehicle to create new experiences and knowledge, but in this instance, in relation to what we already know. Seven dimensions of schematic connections will be examined: (a) personal associations; (b) personal perceptions; (c) value judgments; (d) learners as informants; (e) activation of schemas; (f) articulation of knowledge source; (g) continuity and discontinuity (see Table 2).

The second theme, learning through language, centers around language as a tool for thinking and learning about the world. Within this frame of finding meaning through talk, five areas will be explored: (a) forming hypotheses; (b) generating inferences; (c) articulating metacognitive processes; (d) appropriating new knowledge; (e) expressing observations.

The third theme, learning language, involves the making of meaning through vocabulary. Four specific aspects of the students' language use and development will be analyzed: (a) expanding vocabulary repertoires through inferential processes; (b) extending lexical meanings; (c) internalizing new word meaning; (d) expressing awareness or knowledge of the conventions of print.

The final theme, learning about language, entails learning about the nature and functions of language and developing an understanding about language itself. Four characteristics will be addressed: (a) finding meaning through semantic extensions and connections; (b) negotiating word meanings; (c) reformulating statements to clarify meaning; (d) discovering and exploring new ways of language use.

The four themes of analysis are situated within my adaptation of Beach's (1992) *multiple stances* framework that include the cultural, social and textual stances. Beach defines these stances as different orientations or perspectives by which researchers examine particular aspects of literacy events. He further explains that by adopting a specific stance, the researcher selectively focuses and attends to certain features of a literacy event. In examining collaborative talk I incorporate and modify Beach's framework to fit within our linguistic and cognitive transactions.

The first theme, learning, language and prior knowledge, is based on a cultural stance that focuses on the participants' values, assumptions and cultural attitudes, and shapes the tensions and negotiations in collaborative talk. The second theme, learning through language, is placed within a social stance that views literacy and oracy as social acts and centers around the participants' shared understandings. The last two themes, learning language and learning about language, are framed in a textual stance that focuses on children's attention to linguistic conventions and structures.

## Conclusions

This chapter addresses the elements involved in the methodological approach, data collection techniques and analysis of the discursive transactions examined in the study. The chapter also elaborates on the role of teacher as researcher and frames it within a naturalistic methodology that utilizes ethnographic techniques to present an interpretive and descriptive analysis. A detailed description of the community, the school, the classroom and the participants is presented.

Four categories of analysis are discussed and are examined within five curriculum routines and several oral text events. The four themes, learning, language and prior knowledge, learning through language, learning language, and learning about language are described in detail and framed within the collaborative talk transactions.

# CHAPTER 4

# THE LINGUISTIC, CULTURAL AND COGNITIVE NATURE OF CLASSROOM COLLABORATIVE TALK

## Learning, Language and Prior Knowledge

Sequence 1.1: Winter, Canada and Window Washing
English Translation (3-14-95)

Teacher: The winter. Who knows where Canada is? Ap.. another person.. another person Esteban [Esteban tries to get up and wants to talk] who knows? Lida?
Cristal: My dad works in Canada.
Teacher: And does he go all the time, or just sometimes?
Cristal: Sometimes.
Teacher: And does he go in the winter, the spring, the fall or in the summer?
Cristal: In the winter.. he cleans windows.
Cs: (***)
Teacher: He cleans windows in Canada? Oooh, did you hear what Cristal is saying?
Cs: (*** ***)
Vicente: I did.
Teacher: What did she say?
Vicente: That her dad cleans windows in Canada.
Teacher: Anybody want to ask her a question?
Lida: I do, what does he clean them with? What does he use.. **Windex**? [laughing]

I begin this chapter by directly introducing the reader to the voices of the participants, the tone of the interchanges, the content of the discourse, and the underlying social, linguistic and intellectual premises of our classroom collaborative talk (see Table 3 for conventions of transcriptions). The organization of this chapter is structured in four sections, each corresponding to the four themes of analyses; learning, language and prior knowledge, learning through language, learning language, and learning about language. Within each section transcriptions of several classroom collaborative talk sequences are presented, interpreted and analyzed. These oral text events are of varying

Table 3: Conventions of Transcriptions

| | |
|---|---|
| Speakers: | "Teacher" refers to myself, the teacher-researcher.<br>First names are listed for children (all names have been changed to protect the privacy of the students and their families)<br>CF is used for a female child whose voice cannot be identified.<br>CM is used for a male child whose voice cannot be identified.<br>Cs represents many children speaking simultaneously. |
| -- | False starts or abandoned language replaced by new language structures. |
| .. | Small/short pause within an utterance. |
| .. .. | Longer pause within utterance. |
| (***) | One word that is inaudible or impossible to transcribe. |
| (***   ***) | Longer stretches of language that are inaudible or impossible to transcribe. |
| Underscore | Emphasis. |
| #   # | Overlapping language spoken by two or more speakers at a time. |
| CAPS | Actual reading of a book. |
| [   ] | Identifies what is being referred to or gestures and other nonverbal contextual information. |
| .... | Part of a transcript has been omitted. |
| **Bold** | Originally spoken in English. |

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lengths and have been extracted from the unabridged classroom conversation transcripts. I purposefully include each transcribed session in its entirety in the appendix section, to provide the reader with the context in which these discursive transactions emerged and developed.

I first discuss the decisions for selection of each oral text event example in reference to the themes of analyses. Then, I provide interpretations of each episode of collaborative talk, paying particular attention to the children's cognitive and linguistic transactions and progressions. Finally, I extend possible premises and new understandings that may be concluded based on the interpretations and analysis of each oral text event. I mark these assertions in the text with bold type.

I chose to open with this particular oral text event because within it is represented the most fundamental of the four themes of analyses that drive this research study; the learning, language and prior knowledge theme which is the base for the socially constructed meaning making through schematic connections in our classroom. The learning, language and prior knowledge theme is framed within a cultural stance that centers on the values, assumptions and cultural attitudes and experiences that we, the participants, bring to the classroom discursive practices. Our individual histories and background come together to shape the tensions and negotiations in our collaborative talk. This theme provides the foundation for the other three themes. All of the following oral text events are conceptualized within the learning, language and prior knowledge theme of analysis.

Sequence 1.1 is part of a lengthy oral text event (see appendix H) on topics related to our thematic unit on travel and is situated within the social studies curriculum routine (see Table 4). At the time this oral text event took place we had been involved in the theme on travel for about three weeks. Half the group is sitting around a large kidney-shaped table facing a medium size bulletin board. On it is a map of North America. The discussion preceding the above sequence had navigated through

Table 4: Curriculum Routines and Oral Text Events

| CURRICULUM ROUTINE | ORAL TEXT EVENT |
|---|---|
| 1. READ ALOUD (books)<br>EL REINO DEL REVES (The Upside Down World) | ·PECES & PESCADOS (fish & dead fish) |
| LA ESTACIÓN DE BOMBEROS (The Fire Station) | ·INCENDIOS, BAÑOS, HUMO & COLORES (fires, baths, smoke & colors) |
| EL AVIÓN DE ANGELA (Angela's Airplane) | ·EL TIMÓN (the rudder) |
| AZULÍN VISITA MÉXICO (Azulín Visits México) | ·COSAS DE MÉXICO (things from México) |
| EL CUENTO DE UN COCODRILO (The Crocodile Story) | ·LAS FILIPINAS, JUSTO (the Philippines, just) |
| 2. SOCIAL STUDIES | ·JACAL (hut)<br>·BANDERAS (flags)<br>·PRESIDENTES (presidents)<br>·COHETES (fireworks)<br>·DINERO (money) |
| 3. GEOGRAPHY | ·MÉXICO & ESTADOS UNIDOS (Mexico & the U.S.)<br>·BAJA CALIFORNIA<br>·SUDAMÉRICA (South America)<br>·ATLAS<br>·PLANETAS (planets) |
| 4. HOME-CONNECTION SHARING | ·CORRESPONDENCIA (the mail)<br>·PLANTANDO CON MAMÁ (planting with mom) |
| 5. TRANSITION PERIODS | ·LAS NOTICIAS (the news)<br>·POROS (pores)<br>·PASADO & PRESENTE (past & present) |

several interconnected topics: from the location of México on the map; to the lexical relationship between México and New México; to floods and earthquakes in Baja California; to the climatic seasons; and the ice melting in Canada.

We clearly see how Cristal is eager to contribute to the transaction (line 487) in her attempt to inform the conversation by making an association to her personal life. Even though she does not respond directly to my question regarding Canada's location on the map, she nevertheless extends us an invitation to explore the other relevant and connected information she possesses about this country. **Wells (1986) suggests that children's contributions derive from their attempts to understand the information that is presented to them. He adds that what children bring to the learning experience is an indicator of the ways they make connections between their own realities and new images and formulations of the world.** Because Cristal is aware that students contributions are highly valued in this classroom, she shares what she considers most meaningful about Canada: the fact that her father works there. Perhaps at this point in the interchange, knowing the geographical location is not of immediate concern to her.

My role in facilitating cohesiveness and maintaining continuity in our collaborative talk is exemplified when I guide Cristal back to the topic of seasons and encourage her to connect her contribution to one of the content areas of study: the seasons (line 491). She responds accordingly by saying that her father goes to Canada in the winter time, and adds further unsolicited information about her father's reason for being in Canada: he cleans windows (line 493). Again, Cristal is operating under the correct assumption that the elaborations of personal associations are welcomed and respected in our classroom.

At that point her remark blends with a lively surge of undecipherable comments from the rest of the group (line 495) that leads me to question whether the children have heard Cristal.

Vicente confirms that he has heard Cristal's observation (line 498) and accurately repeats her remark (line 500). Finally, Lida playfully responds to my invitation to pose questions to Cristal about her contribution, by asking Crystal if her father uses Windex to clean the windows (line 502). This type of light-hearted but clever interaction personifies Lida, a remarkably witty and ingenious kindergartner. Her uninhibited comic style **provides a window into the comfort and trust levels the students and I have actualized in the process of developing a learning community**. More of Lida's amusing and sometimes trying verbal antics will be examined throughout the analyses of the transcripts.

The next example, sequence 1.2 below, **denotes the continuity and cohesiveness that emerges in collaborative talk when the topic of discussion is embedded in the experiences of its participants.** This oral text event embodies all seven characteristics of the learning, language and prior knowledge theme of analysis: personal association, personal perception, value judgment, learner as informant, activation of schemas, articulating knowledge source, and continuity. It is also grounded in the social studies curriculum routine.

The exchange (see appendix F for the original Spanish version) takes place during the first week of our thematic unit on travel. Half the students in the class and I are sitting around the kidney-shaped table. Near one edge of the table is a globe of the earth. In front of the table is a bulletin board, which is covered with a map of the world and the same map of North America as in sequence 1.1.

Sequence 1.2: The Land Stolen from México and Wetbacks
English Translation (2-28-95)

128 Teacher: ... here it says México. This is the United States,
129 this is México. [pointing to the map]
130 Esteban: But anyway México is not.. it's not small.. when
131 they stole.. the land.. México is still big.

Teacher: México was big before, and who stole the land?
Esteban: The ones from here.
Teacher: Oooooh, and who told you?
Esteban: My dad.
Teacher: Your dad! And do you know what part was México's, but no longer is?
[Cs do not respond]
Teacher: What part could it be? This is México [pointing at the map] What part was México's before?
Esteban: This.. was.. was, from here to there. [pointing at the map south of México]
Teacher: Going down?
Arturo: That one was not, teacher. [pointing to the map]
Teacher: But the United States is up here. Those are other countries. [pointing to the countries south of México on the map]
C2: That one, teacher, that one..
Teacher: I think it is up, here. This is the part that your dad told you was from México..
Esteban: Maybe.. maybe.. th.. th.. this is a famous place because.. because there, Mexicans can't .. can't cross the.. the.. the line.
Teacher: They can't cross the line?
Esteban: No.
Teacher: Where?
Esteban: The.. the line is from the Uni-- is part of the United States.
Teacher: Here in the.. in the border? Right here, on this line?
Esteban: Aha.
Teacher: They don't let them in?
Esteban: And they caught my uncle last year.
Teacher: Who knew that?
Esteban: My daddy told me and also..
Teacher: What did he tell you?
... [Cs do not respond]
Teacher: Who knew that-- Oops let's wait for Vicente and Mariela because they are playing. Esteban's dad told him that there are parts here in.. in the border with México and the United States where Mexicans are not allowed in. Why do you think that would be? Why don't they let them come in?
Mariela: Because..
Teacher: Why would that be?
Arturo: Because..
Mariela: Because they are not from this country.
Teacher: Because Mexicans are from México, and they are not from the United States?
Erica: Teacher..
Teacher: But you are here, and you are from México..

Erica: Teacher.. teacher.. my dad came to the United States.

Arturo: I am allowed to come, and I am from Chicago.

Teacher: Because you were born in Chicago. And that is why they let you come in? Hmmmmm. Who else was born in Chicago? Who was born in México?

... [Cs raise their hands and begin to talk all at once]

Cs: #I was born in Chicago#
#I was born here#
#Me too#

Teacher: And your mom and dad, where were they born?

Erica: In México, my mo-- mom and my dad were born in México.

Oscar: My dad is a wetback.

Teacher: In Wetback? [since they had been talking about being born in México, and somewhat surprised that the children would know the word "wetback", the teacher initially responded as if they were talking about the name of a place in México]

[Cs laugh loudly]

Erica: Walking.. he went walking because a friend of my mom told him.

Teacher: What?

Erica: Tha..a..a.. that wetback means that they came walking, from over there.

Teacher: Hmmmmmmm, and they came walking? And why are they called wetbacks?

... [Cs do not respond]

Teacher: Because they got wet?

Cs: No.

Esteban: But my dad says that-- he came, I think..

[The teacher asks the children to stop touching the microphone and to sit down in their chairs, and deliberately calls some names to participate as Esteban tries to keep talking]

Esteban: I think.. I think that-- I think that he came in a taxi from México.

Teacher: In a taxi from México? [with emphasis, as if to say "is that possible?"]

Esteban: Maybe..

Teacher: In a taxi from México? Here is Chicago, up here, they had to cross aaaall this way to come from México? [pointing to the map] Could he have come in a taxi?

Cs: (*** ***)

Esteban: (***) instead of a taxi, maybe he went by airplane.

Teacher: Hmmmmmmm. OK, we are talking about.. Esteban was telling us that someone told him that people who cross and come in are called wetbacks. Does anybody know why?

Cs: [Cs do not respond]
Teacher: What does wetback mean?
Vicente: That it is wet.
Teacher: That it got wet. Because many people that live in México cross a river and get wet. That is why they are called wetbacks. But this is not a nice thing to say. When someone says wetback it is not.. it is not something nice, it is something that..
Elisa: That should not be repeated.
Teacher: It is an insult. Do you know what an insult means?
Ramon: Teacher!
Teacher: What is an insult?
Ramon: Teacher!
Teacher: When I say to someone "You are dumb", that is an insult.
[Cs laugh loudly]
Teacher: If someone says to you "You are a wetback", What is that?
Cs: An insult.
Elisa: It is a rude comment.
Teacher: It is a rude comment, uhumm. OK, here we have the globe, the Earth globe it is called.

Nieto (1994), in her study of high school students' perceptions of school policies and practices, found that the curriculum that is covered often excludes the very topics that are most relevant to students' lives. She argues that subjects such as discrimination and racism are viewed as either dangerous, too difficult for students to understand, or too awkward and unpleasant for teachers to discuss. Similarly, Freire contends that students can never acquire real ownership of their learning until they are invited to ask their own questions on subjects that are important to them (Watson, 1993).

In sequence 1.2, Esteban brings forth a politically charged topic of discussion that sets the course for further exploration of very complex issues: the unlawfulness of land appropriation, the status of legal and illegal immigrants, the relationship between México and the United States, the negative connotation of labels. Esteban is an eager informant of anything that pertains to México and has taken on the role of classroom expert on historical, political and social issues relating to this country. The rest of the students and myself have accepted him in this role largely due to his impassioned interest in this topic and his poignant opinions.

From the onset of this exchange Esteban defines the direction of the conversation and establishes himself as a critical informant. He develops an interesting line of reasoning (line 130) when he states that México is still a big country even though some of its land has been stolen by the people ▓from here▓, meaning from the United States (line 135). Esteban's understanding of the change in geographical boundaries of the land between México and the United States is clearly vocalized by his choice of term; the land was ▓stolen▓ not taken or bought. The use of this word reflects his personal perceptions and views about the complicated relationship between México and the United States. He also articulates his knowledge source: his interpretations of historical facts are directly shaped by his father (line 137).

Esteban extends the historical and political tone of the dialogue further by referring to ▓a famous place▓ (line 155) which he does not identify but nevertheless is able to elaborate on its importance, ▓because there, Mexican can't .. can't cross the.. the.. the line▓ (line 156). Although these initiations (line 130 & 155) come about as a result of our discussions on travel and maps, it is important to note that they are not explicitly solicited by me, the teacher. It is clear that Esteban comes to the collaborative talk experience with already formulated hypotheses and theories about the world. Furthermore, he knows that in this classroom community he is allowed and encouraged to express his opinions, to make connections, and to negotiate meanings. **Therein lies the potential of what Cummins (1994) calls the "collaborative relations of power" which recognizes and legitimizes those sources of knowledge that minority students possess but are outside the dominant discourse of schools.**

Esteban expresses his personal association with México-United States border issues by sharing that his uncle was ▓caught last year▓ (line 167). This remark awakens the interest of the other children and elicits various hypotheses about the possible reasons why Mexicans are not allowed to cross ▓the line.▓ Mariela speculates that it must be because Mexicans are not from this country (line 182), Erica shares that her father came to the United States (line 187), and Arturo informs us that he himself is allowed in the United States since he was born in Chicago (line 189). **Both Mariela's and Arturo's remarks illustrate the type of critical thinking and inference making that cultural and linguistic diverse students can exercise and articulate, even at this young age, given the opportunity and motivation.**

For a moment the conversation takes a new direction about where the children and their parents were born, but Oscar unexpectedly backtracks to the immigration issue by announcing that his father is a wetback (line 202). Dismayed at the nature of his comment and surprised that he would know the word wetback, I incorrectly presume that he is talking about a geographical location in México by the name of ▓Mojado▓ (word for ▓wet▓ in Spanish that is also used to refer to wetbacks) and ask him ▓In Wetback?▓ (line 203). Erica assumes the teacher role without hesitation to clarify and provide her interpretation of Oscar's meaning. Erica explains ▓that wetback means that they came walking, from over there▓ (line 213) and that she knew this because of a friend of her mother's (line 211).

The dialogue about the border and the meaning of wetbacks prompts Esteban to share how his father traveled to the United States. It is evident, by his pauses and false starts (line 220), that he is unsure about this. However, he takes his chances and makes his statement that his father came in a taxi (line 226). I negotiate with Esteban the plausibility that his father could have traveled from México to Chicago by taxi, without directly imposing my opinion that this is unlikely (lines 228 and 231). I rely on my own prior knowledge that in Latin America taxis are sometimes hired for long distance trips, to probe Esteban into providing more information. Finally, Esteban rethinks his statement and hypothesizes that ▓instead of a taxi, maybe he went by airplane▓ (line 236). **This short exchange with Esteban demonstrates how teachers can provide spaces for students to work through their own meaning making.**

I return to the topic of wetbacks (line 240) not only to maintain the continuity and coherence of the dialogue but also to clarify the children's understanding of the negative overtones of the word. At this point in the conversation there seems to be a consensus among the children that wetbacks are people from México who come to the United States and who are not welcomed here. Because I do not yet get a clear impression that the students have grasped the derogatory nature of this expression, I clarify that ▓It is an insult▓ (line 252). Elisa has a definite understanding that this word ▓should not be repeated▓ (line 251) and elaborates that an insult is ▓a rude comment▓ (line 263).

**Having full awareness of my position of influence over the students, I am careful not to impose value judgments on their contributions or to promote my own views. Nevertheless, my role as teacher is not of neutral bystander but of an active participant in the learning process. In this instance, I felt compelled to make sure that the students understood the hidden political and racist meaning behind this term because it directly affects their lives.**

Sequence 1.3 is also part of the social studies curriculum routine and evolved from a larger discussion on the differences of currency from various countries (see appendix K). The weeks prior to this collaborative talk we had been involved in the study of money, one of the components of the math curriculum that is to be covered in kindergarten. The study of money is a subject that is easily integrated in our thematic unit on travel. In this interchange the whole class is gathered on the rug. Several children have brought coins or bills, mostly from México. Cristal brought a coin from Canada, and the university collaborator brought several bills and a few postcards from Argentina.

Sequence 1.3: Who Copied Who?

English Translation (3-29-95)

Esteban: [Esteban stands up very excited and gets his bills from México that he brought and which are behind the teacher] Which one is bigger? Mine..? We should measure them. Which one is bigger than mine?
Teacher: Ok, let's measure..[putting the bill from Argentina next to the bill from México] Which one is bigger? The bigger one is from..
Juan: From Argentina.
Lida: [smiling] Teacher, Argentin rhymes with gelatin [in Spanish these two words do rhyme]
Teacher: Yes.. and do you know that in Argentina these bills are called pesos..
Esteban: They copied México.
Teacher: They copied México?! Or the other way around? México copied Argentina! [smiling]
Esteban: [laughing] Nooo, they copied that from México.. because México-- México copied Argentina copied that from México.
Teacher: How do you know?
Esteban: Because they started saying that name-- they knew that name first.
Teacher: Mmmm.. Esteban says that Argentina copied the name of pesos from México, but I say that México copied it from Argentina, what do you think? [smiling]
Cs: [laughing] #No#
#It's the other way around#
....
Teacher: .. and here we have some postcards that Ms. Liliana brought from..
Cs: #From Argentina#
Teacher: Yes, and it is of the capital of Argentina, the name is Buenos Aires.
Esteban: The capital of México-- they also copied that from México because it also has a capital.
Teacher: Yes, but Esteban all countries have a capital.
Mariela: What is a capital?
Teacher: The city of..
Esteban: México City.
Teacher: Yes, México City is the capital of México. The capital of Argentina is Buenos Aires.. it's bigger than Chicago, but is smaller than México City.

Sequence 1.3 illustrates **how personal associations and perceptions can become a vehicle for the negotiation of new learning.**

Esteban initiates a fitting learning opportunity by suggesting we measure the bills from México and Argentina (line 15) to find out which is one is bigger. Esteban's interest in this type of exploration is typical of children his age in wanting to see if their property or product is bigger and/or better than anyone else's. What is interesting about his statement is that he not only inquires about the size of each bill, but he also operationalizes his inquiry by suggesting a concrete method of analysis; to ▒measure▒ the bills (line 18).

After the two bills are placed together, Juan observes that the bill from Argentina is larger than the bill from México (line 23). Juan's comment prompts Lida to contribute her own line of comparison, not about the sizes of the bills, but about the lexical similarities of the words ▒Argentin▒ and ▒gelatin.▒ Although Lida again does not conform to the rational progression of the conversation, she makes an imaginative linguistic connection between these two words. While Lida's role as the classroom comedian has been well established by this time, I attempt to move her toward a status of more serious contributor without suppressing her quick wit. **O'Connor & Michaels (1993) assert that teachers are responsible for creating a shared classroom culture in which "...students learn to take themselves seriously as learners and to see other students as fellow learners, while fully engaging with relevant academic content" (p. 318). In the teachers' never ending pursuit of maintaining a stable and coherent classroom atmosphere that is conducive to optimum learning, children like Lida have to sometimes be steered away from leading the class into divergent or chaotic conditions.** In this instance, it is accomplished by my acknowledgment of her observation and my attempt to advance the dialogue in referring to the label for currency used in Argentina: pesos (line 26).

My comment about pesos incites a provocative exchange of opinions between Esteban and me. His straightforward statement that Argentina copied the term ▒pesos▒ from México (line 28) shows his uninhibited approach to our collaborative talk. Esteban indeed considers himself a valuable informant of the curriculum. Even when I challenge him and argue that maybe it is México who copied Argentina (line 30), Esteban is not persuaded and maintains his position by explaining that México used this term first. **The collaborative tone of the linguistic and cognitive interchanges is reflected in our bartering and negotiations.**

Although we do not come to a resolution as to what country copied the term ▓pesos▓ from what country, Esteban persists in his line of thought regarding comparisons, which he initiated at the beginning of the oral text event, by stating that Argentina also copied the term ▓capital▓ from México (line 49). His reasoning is that since México has a capital then the term must have also originated in México. At this point I clarify for Esteban the fact that all countries have capitals (line 51), which prompts Mariela to ask the meaning of the word (line 53). Esteban continues to verbalize his cognitive connections and extensions by providing an example of what a capital is: ▓México City▓ (line 55).

**The above sequence exemplifies what Moll, Tapia & Whitmore (1993) characterize as the teacher in the role of mediator who provides guidance, assistance and strategic support to help children assume charge of their own learning. This mediated process of teaching and learning is dependent on how teachers and children interact to use social and cultural resources for developing thinking.**

Given that the ethnic and cultural makeup of Chicago is so abundant and varied, the children who live in this city are exposed to a myriad of experiences outside their own immediate cultural and social realities. However, as sequence 1.4 shows, **the children are constantly interpreting and reformulating these resources based on their own frames of reference**. This oral text event precedes Sequence 1.1, is part of an extended conversation (see appendix H) on travel, and is situated within the social studies curriculum routine. Half the group is sitting around a large kidney-shaped table. I am about to share an informational book on México. The preliminary dialogue centers around the cover of the book; on it is México's national emblem (an eagle with a snake in its beak, perched on a string of prickly pear leafs). The students immediately recognize the emblem, which is found on the Mexican flag, and begin to talk about flags.

Sequence 1.4: Flags and Parades

English Translation (3-14-95)

Raul: I.. I have the flag from México [stands up
and goes to the wall to point to the flag
from México, on the wall also are the U.S.
and the Puerto Rican flags]
Teacher: And that one on the bottom where is it from?
Cs: #Puerto Rico#
Teacher: Oooh.
Cs: (*** ***)
Teacher: Have you at anytime seen the Puerto Rican
flag on the street?
Vicente: I have one.. teacher.. it's that one day I
found the Puerto Rican flag thrown away.
Teacher: On the floor? And what did you do with it?
Vicente: I picked it up.. and cleaned it.. and I glued
it with **tape** because it was braked.
Teacher: It was broken?
Lida: Teacher.. I..
Teacher: Haven't you seen sometimes in the summer that
there are people that have Puerto Rican flags
and.. they are in cars..
Cs: #No#
#Not me#
#Aha#
#I saw it#
Vicente: I have seen that.
Arturo: And also at night.
Teacher: And what do they do? Why do they do that?
Cs: (***)
Vicente: And they sound their horns.. piip.. pip..
piiip..
Teacher: And they sound their horns.. and why would
they do that?
Lida: I know, teacher.
Cs: (*** ***) [Arturo raises his hand]
Teacher: Arturo wants to talk.
Arturo: Me and my sister, one day we were outside and

76 we saw all the flags.
77 Teacher: And which flags did you see?
78 Arturo: From México.
79 Cs: (*** ***) [Eddie raises his hand]
80 Eddie: It's just that, one day.. (***) at McDonald
81 (***) that they were bringing a Santa Claus.
82 Teacher: A Santa Claus? Mmmm.
83 Lida: I know, teacher.. because.. sometimes it
84 comes out on the television-- in the game..
85 Teacher: The game of what?
86 Jesus: Soccer.. and they go crazy.
87 Teacher: Mmmm.. and they go crazy? Why?
88 Lida: I know teacher.. I know.. because also
89 sometimes when the game is here my mommy buys
90 me a flag from here to celebrate.
91 Cs: (*** ***)
92 Teacher: Let's see, Jesus? [pauses].. nothing, ok,
93 Mariela? Who wanted to talk? Eddie?
94 Vicente: No, make it go like this [signaling with his
95 hand in a circle to the left, to take turns]
96 make it go like that.
97 Teacher: Make it go like that? Ok, Mariela.
98 Mariela: Me?
99 Teacher: Yes.
100 Mariela: Over there I.. from Chicago.. where we came
101 from..
102 Teacher: You came from Chicago?
103 Mariela: Yes.
104 Teacher: And here what is it called?
105 Mariela: United States.
106 Teacher: Yes, but what city do we live in?
107 Mariela: I came from over there.. from a house.. I
108 came from México.. from México.. I came from
109 another house.. that here is called (***) and
110 we saw a parade in the street.
111 Teacher: Aaaahh! Oh, yes? And what where they
112 celebrating in the parade?
113 Mariela: Nothing. They were just passing by and
114 honking the horn.
115 Teacher: Uuuh, and the flags, where were they from?
116 Arturo: From Puerto Rico.
117 Mariela: There was just one.
118 Teacher: Where was it from?
119 Mariela: I don't remember.

**This oral text event exemplifies three aspects of the learning, language and prior knowledge theme: personal associations, activation of schemas and continuity.** Raul's contribution that he owns a flag of México (line 40) leads other students to share their own familiarity with flags. By prompting the children to extend and articulate their knowledge of flags, I elicit from them connections to their personal experiences.

Although all the children involved in this particular collaborative talk sequence are from Mexican origin, it is clear that other cultures and traditions are part of their knowledge base. For example, Vicente, whose family is from México, recounts how he came to own a flag of Puerto Rico by finding it on the street (line 50) and later, in reference to parades, adds that ▒they sound their horns... piip.. pip.. piiip..▒ (line 68). Being a city of demarcated ethnic boundaries and strong cultural pride, Chicago is the year-round host of a multitude of parades for many immigrant groups. During these events, flags of the celebrated country are displayed in cars and driven around the city while their occupants honk their car horns and shout the name of their country.

Invariably, Chicago is also the setting for ethnic and cultural clashes and turmoil. A predominant conflict that affects the members of our school is the friction between the Puerto Rican and the Mexican communities which often arises in classrooms and school halls. Having a superficial understanding about the discord between these two groups, I deliberately set out to probe Vicente's attitudes and beliefs by asking him what he did with the flag after he found it on the street (line 52). His response, that he picked it up, cleaned and taped it together (line 53) indicates that he valued his find and that he is either not aware or not swayed by any conflict between these two groups.

Although my intent is to invite students to share more of their views about the Puerto Rico-México relationship, the children themselves reestablish continuity by returning to the topic of flags, when Arturo informs us that one day when he and his sister were outside they saw all the flags (line 75). While Eddie's apparently disconnected and confusing comments about a Santa Claus and McDonalds briefly distracts us from the topic at hand, Lida quickly redirects us back by stating that ▒it comes out on television--the game▓ (line 83) and that her mother sometimes buys her a flag to celebrate at sports games (line 88). **This is a clear example of how young children can develop understandings about sequence and continuity, and how they appropriate strategies to maintain cohesion; a critical literacy component of the processes involved in reading and writing. In advancing the participants' understanding through collaborative talk, differences in perspective can be interrelated and discontinuities used to create new and more comprehensive understanding (Barnes & Todd, 1995).**

Similarly, despite my interruptions, Mariela is successful in both answering my questions and weaving through her own thought process (lines 100 to 106) to arrive at the interconnected and relevant discourse about seeing a parade (line 110) and concluding that they were ▓just passing by and honking their horns.▓ (line 113). Although she admits she does not remember where the flag she saw was from, Arturo does not hesitate in providing his opinion that it must have been from Puerto Rico (line 116).

The next oral text event, sequence 1.5, follows an extended dialogue of a social studies homework assignment, a discussion on maps and islands, and a preliminary conversation to a Read Aloud curriculum routine (see appendix J). The whole class is sitting on the rug and I am sitting in a rocking chair about to start reading the book ▓Azulín Visita a México▓ (Azulín Visits México) by Virginia Poulet (1990). In this oral text event Esteban makes an interesting comparison between México and Chicago and provides a provocative argument for his stern statement that is based on his prior experiences.

Sequence 1.5: Graffiti and The Question of Who Works Harder

English Translation (3-28-95)

272 Juan: There is the Mexican flag.
273 Arturo: He is from México [pointing to Azulin, the

| | | |
|---|---|---|
| 274 | | main character of the book] |
| 275 | Teacher: | IN MÉXICO AZULIN SAW TOYS AND HANDCRAFTS... |
| 276 | | what might handcrafts be? |
| 277 | Mariela: | Things that you paint. |
| 278 | Teacher: | Ahaa.. and have you seen these types of |
| 279 | | handcrafts in México? |
| 280 | Cs: | #No# |
| 281 | Teacher: | Do you have handcrafts at home? |
| 282 | Lida: | Teacher.. I-- I-- (***) |
| 283 | Esteban: | The people work harder than the ones from |
| 284 | | here because they have the sidewalks really |
| 285 | | clean. |
| 286 | Teacher: | Oh yes?! They have the streets really clean! |
| 287 | | And why do you say that, that they work more |
| 288 | | than the people from here? |
| 289 | Esteban: | Because here they leave everything dirty. |
| 290 | Teacher: | They leave everything dirty? Who leaves |
| 291 | | everything dirty? |
| 292 | Cs: | #Gang members# |
| 293 | Esteban: | The drunks. |
| 294 | Vicente: | They paint on the walls. |
| 295 | Lida: | I-- I-- saw--(***) and the boy was-- (***) |
| 296 | | and they hit him like this-- (***) I saw |
| 297 | | (***) |
| 298 | Teacher: | And what does that have to do with the |
| 299 | | book?.. Does it have something to do with it? |
| 300 | Lida: | No, it's that.. |
| 301 | Teacher: | Ok, then you tell me later because the people |
| 302 | | want me to finish reading the book, Ok? |
| 303 | Esteban: | And in my house they also wanted to write on |
| 304 | | the wall. |
| 305 | Teacher: | When they write on the wall.. that is called |
| 306 | | graffiti. [continues to read] ... FRUIT... |
| 307 | | Mmmm. |

The pictures of Mexican crafts and painted toys depicted in the book, and Mariela's remark that handcrafts are things that are painted (line 277), seem to trigger Esteban's remark that people from México work harder than people from Chicago. He goes on to hypothesizes that this is so because the sidewalks are kept very clean in México (line 283) but "here, they leave everything dirty" (line 288). Without exception, such emphatic and bold opinions from a young immigrant child impress me greatly. **These types of remarks also reaffirm my belief that given the opportunity and motivation, low income minority school-age children can articulate their own ideas and generate convincing**

**arguments to support them. This example directly challenges the notion that certain immigrant groups, in particular those from México, tend to be submissive and passive learners (Nieto, 1992).**

In addition, sequence 1.5 reveals **how children are able to make connections that both preserve or break down the cohesiveness of classroom collaborative talk.** For example, Esteban's remarks induce other students to contribute their own perceptions about who is responsible for the dirty streets in Chicago; gang members and drunks who paint on the walls (lines 291, 292, 293), which maintains continuity. Lida, perhaps prompted by the mention of gang members and drunks, however takes the opportunity to depart from the topic, in her somewhat undecipherable statement about a boy who was hit (line 294). Although Lida's comment appears to be related to the previous statement, it deviates too far from our conversation, and leads me to question her on its relevance.

It is important to note that my familiarity with my students' dispositions and personalities, in most cases, allows me to determine the direction in which their contributions may take us. For instance, during the course of our school year together and for the most part, Esteban, Mariela and Vicente have contributed intriguing and perceptive viewpoints, Lida and Marisol tend to enjoy deviating from the focus of conversation, and Fernando and Oscar are inclined to share unrelated information to our discussions. This explains my acceptance of Esteban's initial deviation when he moves from a discussion of handcrafts to one of work intensity, but my skeptical inquiry into the relevance of Lida's initiation about a boy being hit.

## Conclusions

The preceding oral text events characterize the role of schematic connections in the socially constructed meaning making process that embody the learning, language and prior knowledge theme of analysis. These collaborative talk excerpts are examined within a cultural stance that rests on the values, assumptions, cultural attitudes and histories that collectively, we bring to the classroom discursive practices. Our personal recollections and experiences come together to shape the tensions and negotiations in our collaborative talk. As Young (1992) aptly summarizes "...the foundation of educative experiences are found in the everyday world of children and teachers, because it is only there that really meaningful involvement is found." (p. 28).

The conversational sequences included in this chapter share fundamental commonalities that illustrate how language is used as a social mode of thinking for the development of understanding. The excerpts depict how we engage in the joint pursuit of learning and the formation of shared understandings. These undertakings are all situated within our own prior cultural and social experiences. Our interactions and contributions, both as teachers and learners, can best be understood when we examine the social and cultural relationships within classroom discursive transactions.

## Learning Through Language

In the previous theme of analysis, learning, language and prior knowledge, I examine how meaning is extended and reformulated through connections to the varying experiences that we, the participant, bring to collaborative talk. In contrast, the focus in the learning through language theme of analysis rests in finding meaning through talk by the formulation of hypotheses, the generation of inferences, the articulation of metacognitive reflections and observations, and the appropriation of new knowledge. The learning through language theme is set within a social stance in which literacy and oracy are viewed as social acts that center around the participants' shared understandings.

The first two examples, sequence 2.1 and 2.2, are part of a

Read Aloud curriculum routine that follows our author study on Robert Munsch (see appendix C). Half the class is sitting around a kidney-shaped table. In the first sequence I have just began reading ▓La Estación de Bomberos▓ (The Fire Station, 1992). The conversation that follows is generated by the first line in the story and my questions in regards to what students know about fire stations. Note that this is the first time we have discussed issues relating to fire stations in our classroom. Thus, the dialogue is not an exercise in evaluating the retention of facts from a prior lesson on fire stations, rather, it is **a genuine look into how children arrive at their own conclusions through mediated collaborative talk.**

Sequence 2.1: Fire Stations

English Translation (1-25-95)

Teacher: .... Ready? MICHAEL AND SHEILA WERE WALKING DOWN THE STREET. AS THEY PASSED THE FIRE STATION.... who has passed by a fire station?
Cs: #Me, me#
Teacher: Raul has passed by a fire station, and where was it?
Raul: It's a little far.
Hector: There is one close to my house.
Teacher: Because there are a lot of you-- do you think there are a few fire stations or a lot?
Arturo: A lot.
Teacher: Why do we need a lot?
Vicente: In case there is a fire.. it explodes and.. and..
Teacher: But, why do we need a lot?
Vicente: ..because then, if two houses burn down.. one goes to the other and the other goes to the other.
Jesus: And they also send the police to both places.
Teacher: Yes, we are going to talk about the police in a minute. So then we need many fire stations in case there are a lot of fires at the same time. There is the fire station [while showing the picture in the book] and they always have the door of.. of the garage opened.. and it is very big, why would it always be opened and be so big?
Vicente: So that they don't steal it.

123 Mariela: No, so that the truck can get in.
124 Cs: #So that#
125 #For#
126 Teacher: The fire trucks are big.. they are not small
127 like cars..and why are the doors always
128 opened?
129 Vicente: In case the alarm goes off.
130 Teacher: Yes, then they don't waste time and they can
131 get out quickly.

Although I begin our collaborative talk by encouraging students to make connections to their prior knowledge (line 97), I shift the dialogue toward a process of reflection and reasoning by asking them to formulate inferences and hypotheses. **Through this approach, I provide meaningful opportunities for the students not only to express their points of view but also to reflect on their evolving understandings. Brooks and Brooks (1993) have proposed that "Teachers' abilities to uncover students' conceptions is, to a large degree, a function of the questions and problems posed to the students." (p. 65). This excerpt shows how through my questioning, some of the students' problematic suppositions are untangled and new shared understandings are reached.**

In response to my inquiry about possible reasons for having many fire stations, Vicente states that ▓in case there is a fire.. it explodes and.. and.. ▓ (line 107). Based on my incorrect assumption that he has misunderstood my intent and is about to wander off the topic, I interrupt him and repeat my question (line 109). Vicente is not dissuaded and offers his hypothesis, that ▓if two houses burn down.. one goes to the other and the other goes to the other.▓ (line 110). While it is evident that Vicente has difficulty articulating his idea, his understanding of the question and his conceptualization of his answer are clear. Because we are involved in a socially constructed exchange, language enables Vicente to create the meaning he intends and in turn allows us to decipher his statement.

Jesus confirms his own understanding of Vicente's remark by adding that the police is also sent when there are fires in two places (line 113). In an effort to clarify Vicente's meaning further, and to model a more clear way of expressing his idea, I paraphrase his comment (line 115) before shifting to a new inquiry about the large size of fire station doors and the fact that they are always kept open. In this instance, Vicente's contribution does not follow a clear line of reasoning when he responds that it may be "so that they don't steal it" (line 122). Mariela immediately intervenes with her own inference that he is wrong and that the doors are large "so that the trucks can get in" (line 123). **This short exchange typifies how students interact to formulate and test hypothesis without the teacher's mediation and how they start to become independent agents of their own learning. The final section of this sequence also conveys how in transactional pedagogy, students begin to view learning as a series of negotiations and reformulations, rather than as a series of right or wrong answers**. This is exemplified when Vicente, unaffected by his inexact previous inference, more accurately concludes that the fire station doors are always kept open "in case the alarm goes off" (line 129).

The next oral text event follows sequence 2.1 and takes place after I finish reading the book "La Estación de Bomberos." The primary purpose of this part of our collaborative talk is to brainstorm ideas and facts relating to fires, as I write them on a large sheet of paper. The last page of the book, which has a drawing of a police station, prompts me to ask the students how they might infer the difference between a fire station and a police station. The dialogue later shifts to the different ways fires can be ignited.

### Sequence 2.2: On Gas, Matches and Leaving on the Stove

English Translation (1-25-95)

Teacher: And how do you know that this is a police station and not a fire station? [pointing to the last page where there is a picture of a police station]

Cristal: There, it doesn't have a big door.

Cs: (*** ***)

Mariela: Because of the hats.

Teacher: Aah, because it doesn't have a big door and the police hats are different from the fire fighters' hats.. but here is a fire fighter that doesn't have a helmet.. Because not all the fire fighters dress with their fire fighter uniform all the time. They put them on.. when?

Jesus: When a house burns down.

Mariela: Then they put them on.

Arturo: Or explodes.

Teacher: When a house burns down or explodes they put their uniforms. Houses explode because there is gas and sometimes the fire comes from there.

Arturo: Gas?

Teacher: Who knows what gas is?

Cs: #I know, I know#

Vicente: What we put in the car.

Teacher: Ah, gasoline.. aha.. and also..

Cristal: Oil.

Teacher: Oil and.. eeeh.. and what do you light the oven with?

Iris: With matches.

Teacher: With matches, and how does it light up, what does it have?

Cs: [no response]

Teacher: It has gas underneath and that's how it lights up. Ok.

....

Teacher: How can fires get started?

Vicente: A little boy.. turns on the stove.

Teacher: Oooh, the stove.. and what happens?

Vicente: The house burns down.

Teacher: Does the house always burn down when you turn on the stove?

Arturo: No, not always.

Teacher: When is it that the house burns down?

Hector: When they leave the matches next to the flame.

Teacher: Ooh, if you leave the matches next to the flames they can light up.. [Iris raises her hand] And what other way Iris?

Iris: If they leave it like that, on, and then they leave the house.

Teacher: If one turns on the oven and then leaves.. the house can burn down. Then, the matches,

[writes ▓matches▓] leaving the stove on [writes ▓leaving the stove on▓], and what else?.. .. Ok, this is going to be the homework.. you have to aks your parents, or you aunts or uncles, what other ways have they seen houses burn down.. if they have seen it in real life or on TV or they have read it somewhere.. how a fire can start. [stands up and hangs the paper, the children stand up]
Cs: (*** ***)
Hector: The house can also burn down with electricity.
Teacher: Aaahh! Did you hear what Hector said? That houses can also burn down because of electricity. Tomorrow we'll talk about that! Great.

Both Cristal and Mariela begin by formulating inferences about possible differences between police stations and fire stations and provide two distinct observations based on the picture in the book. Cristal explains that one can tell this is a police station because there is no large door (line 327), making a connection to our previous discussion on large fire station doors. Mariela departs from that conversation and observes that the police hats are different from firefighter hats (line 329). I acknowledge both contributions, but I take the opportunity to extend Mariela's deduction by pointing out that in the book there is a picture of a firefighter without a helmet and that firefighters don't always wear their helmets and fire fighting uniforms (line 330). Jesus offers that firefighters wear their uniforms when ▓a house burns down▓ (line 337) and Mariela agrees that it is then when ▓they put them on▓ (line 338).

Arturo's contribution that houses can explode (line 339) leads us to a short but interesting discussion about our different understandings of the meaning of ▓gas.▓ In my explanation that houses can explode due to gas leaks, Arturo shows uncertainty about this word and inquires about it (line 344). Vicente, perhaps under the same assumption as Arturo, offers his own understanding of the word, ▓what we put in cars▓ (line 347). Following Vicente's lead about cars, Mariela adds ▓oil▓ (line

349) to our discussion. **In this example, we engage in the co-construction of shared meaning, where we try to arrive at an understanding of each others' prior knowledge and attempt to make sense of new knowledge.** In contrast to the children's successful articulation of their own understanding of gas, which is used in cars, my struggle in expressing my intended meaning is evident when I fail to elicit a more explicit response about gas that is used in ovens. Finally, I offer an explanation in regards to how some ovens are lit by means of gas.

Arturo's earlier remark about explosions and the resulting conversation on gas, provides an opening for us to brainstorm possible ways in which fires can ignite. Vicente offers a plausible reason in his statement that fires may start if a boy turns on the stove (line 402). In an effort to extend his inference strategies I test his hypothesis by asking if every time the stove is turned on, the house burns down (line 405). Again my intent is to model a more complete and convincing way of expressing thoughts and opinions. Arturo quickly asserts that this is not always so (line 407) and Hector takes the initiative by responding that a fire may start if matches are left next to a flame (line 409). **This example of children's reformulation of concepts parallels Barnes and Todd's (1995) assertion that through talk not only do children rethink the experience itself but also reconstruct their ideas in more general terms, which were previously vague and ill-defined. They add that "...the insight that sometimes comes when we have long pondered and discussed a problem... is not caused by new information but by finding a new pattern for what is already known." (p. 11).**

Vicente's use of the word "stove" is interesting to note, since throughout the previous discussion we had used the word "oven." His change in term, as well as the reference to "a little boy" may indicate that he has personalized his hypothesis and has formulated it out of his own experiences. Hector's comment about matches also suggests a personal association. Perhaps this has to do with a typical dialogue parents have with their children about the dangers of leaving on the oven or playing with matches.

Iris seems to internalize and appropriate my earlier attempts to illustrate clearer ways to express ideas by adding that a house may burn down if the oven is left on, ▒they leave it like that, on, and then they leave the house▒ (line 414). Here, Iris is able to clarify her intended meaning that ▒they leave it like that▒ by adding ▒on▒, and reinforces her inference with ▒then they leave the house.▒ Despite my intimation that the we are about to conclude our conversation, Hector offers a final idea on how fires may start by proposing that ▒the house can also burn down with electricity▒ (line 429). His insightful observation provokes me to respond in a very enthusiastic manner (line 431). As in previous instances, I tend to repeat the students' more perceptive contributions and also to confirm that the other children have heard what has been said. Although I do not engage in this as a conscious practice, **I have come to recognize that it is a subtle way to acknowledge what I consider children's most creative and resourceful thinking. Mercer (1995) contends that by repeating the learners' statements, teachers are able to draw attention to what they deem to have educational significance.** The following sequence is the beginning of an extended collaborative talk that crosses through the social studies, geography and Read Aloud curriculum routines (see appendix J). These oral text events evolve from a discussion on presidents to a comparison of maps and islands, and leads to a Read Aloud of the book ▒Azulín▒ (previously examined in sequence 1.5). Sequence 2.3 will be analyzed in two parts. Part I again **illustrates how children freely engage in formulating inferences about each others' contributions.**

## Sequence 2.3: Anthems, States, Governors and Presidents
## English Translation (3-28-95)

### Part I

40 Teacher: We have a person that has brought his
41 homework. [referring to the homework which
42 they had discussed during the past three days
43 of questions the children had about
44 presidents' names, names of states and their
45 capitals and national anthems] Who brought
46 this one?
47 Cs: #Esteban#
48 Teacher: And this is a list of what?
49 Arturo: It is a song of México.
50 Esteban: No.
51 Teachers: What is it?
52 Mariela: The anth.. anthem.
53 Marisol: [starts to sing] la lala la lala..
54 Esteban: They are the states.

My question inviting Esteban to share the contents of his list induces Arturo to intervene and infer that it is ▓a song of México▓ (line 10). Esteban's negation that it is not (line 11), prompts Mariela's own inference that it is the ▓anthem▓ and inspires Marisol to sing ▓la lala la lala..▓ (line 14). Finally, Esteban explains that it is a list of states (of México). **In examining this very short exchange, two significant points about the connection of linguistic and thinking processes emerge.** First, Mariela makes an underlying inference that Esteban is not negating Arturo's remark that ▓it is a song from México▓, rather she thinks he is negating Arturo's use of terminology. Based on this deduction, she clarifies Esteban's intended meaning by using the specific term, ▓anthem.▓ Second, although Marisol does not provide a worded definition of the label, she nonetheless demonstrates a clear understanding of the term by beginning to sing.

In Part II the students continue to share their findings of the home assignment to investigate facts and information relating to our theme on travel and countries. It is important to point out that this ▓homework▓ task was initiated by the students' own interests and curiosities.

### Part II

Teacher: Aaah, Ok. Also someone else brought a name written on his notebook.. Who brought this?
Cs: #Arturo#
Teacher: Arturo, what is this?
Esteban: The name of the president of Puerto Rico.
Teacher: But, you know what? Puerto Rico does not have a president.. instead it has a governor. And who did you ask?
Arturo: My mom.
Teacher: And, did she know it or.. she had to look it up in a book, or..?
Arturo: My mom asked a lady that works with her and .. she is from Puerto Rico, and she told her.
Teacher: Aaaah.. Did you see what Arturo said? That his mom didn't know who was the governor of Puerto Rico and she went and asked a person from Puerto Rico.. and that person told her, and then Arturo's mom helped him to write it in his notebook. And do you remember his name?
Arturo: [no response]
Teacher: His name is PEDRO ROSELO [reading from Arturo's notebook] Pedro Roselo is the governor of Puerto Rico. Who is the president of the United States?
Marisol: The governor.
Cs: #Bill#
Arturo: William.
Esteban: Bill Clinton.
Teacher: Who?
Arturo: William Clinton.
Cs: #Bill Clinton#
Teacher: And who is the president of México?
Cs: [silence]
#I don't remember#
#It's..#
Esteban: I remember.. Er.. Ernesto Zedillo.
Teacher: Who knew that it was Ernesto Zedillo?
Cs: #Me#
Mariela: My mom told me that.
Teacher: Oooh, your mom told you.
....
Teacher: Who knows who is the president of Canada?
Marisol: Canada.
Esteban: Tell us the first letter.
Teacher: I don't know either. But, how could we find out?
Cristal: My dad knows because he works in Canada.
Teacher: Aah, did you hear what Cristal said, that her dad works in Canada. And can you go home and ask him if he knows who is the president of Canada?
Cristal: [nods]

In an interesting twist, Arturo and Esteban reverse the roles they adopted in Part I, where Arturo assumes the initiative in responding for Esteban. Here Esteban is the one explaining that Arturo, who is of Mexican origin, has brought the name of the president of Puerto Rico written in his notebook (line 29). This indicates that Arturo and Esteban must have shared their findings sometime before our collaborative talk and that the investigative assignment must have been of great interest to both of them.

After clarifying that Puerto Rico does not have a president, but a governor, I ask Arturo to share how he learned this information (line 34). He tells us that his mother found out from a Puerto Rican woman with whom she works (line 36). My admiration for Arturo's and his mother's resourcefulness prompts me to paraphrase his statement and verify that all the children have heard the creative way in which he found out the name of the governor of Puerto Rico (line 38). In this transaction it is evident that Arturo's inability to recall the name written in his notebook is of little consequence. What is important is his determination in following through with the task by enlisting his mother as a source of knowledge. Perhaps drawing on this, Mariela later shares how she came to know the name of the president of México when she states that "my mom told me that" (line 64).

Esteban and Arturo continue to show their interest in the naming of presidents when Esteban shares that the president of the United States is "Bill Clinton" (line 53) and Arturo remarks that his name is "William Clinton" (line 55). In addition, Esteban provides the name of the president of México, "Ernesto Zedillo" (line 61) after realizing that his classmates are unable to supply his name. When the group reveals no familiarity with the identity of the president of Canada, it is Esteban who tries to uncover it by requesting that I tell them the first letter of his name (line 69). In my response that I do not know his name either, I invite the students to make suggestions as to how we can find out this information (line 70). By reminding us that her father works in Canada (line 72), Cristal implies that she could find out through him. I again emphasize the value in Cristal's use of her funds of knowledge by repeating her comment and verifying that it has been heard by the group (line 73).

**This excerpt demonstrates that within the guided construction of knowledge, roles are interchangeable between students and the teacher. Within this frame all participants are considered valued informants of the curriculum. Barnes (1993) proposes that teachers create collaborative talk opportunities to encourage students to jointly "talk through" new ideas.**

Sequence 2.4 is a continuation of sequence 2.3 in which we move from a discussion of presidents' names to a discussion of maps and islands. **This oral text event illustrates how children engage in deductive reasoning to conceptualize and understand new information.**

Sequence 2.4: Maps, Pirates and Islands

English Translation (3-28-95)

| | | |
|---|---|---|
| 102 | Teacher: | Aha! And here we have a new map that Mr. Soto |
| 103 | | lent us [pointing to a map of Puerto Rico |
| 104 | | that is colored with earth tones and looks |
| 105 | | like an antique, the rest of the maps are |
| 106 | | blue with primary colors] |
| 107 | Juan: | It is of pirates. |
| 108 | Teacher: | It looks like it is of pirates, no? |
| 109 | Esteban: | It's of Puerto Rico. |
| 110 | Lida: | Teacher.. it has the color of.. of.. how do |
| 111 | | you say? color of poop. |
| 112 | Cs: | [children laugh] |
| 113 | Teacher: | It has green here and brown here [pointing to |
| 114 | | the land] And why would it have green and |
| 115 | | brown here and this one doesn't? [pointing to |
| 116 | | the map of México] |
| 117 | Marisol: | They are not the same. |
| 118 | Mariela: | Because the other ones are big. |
| 119 | Vicente: | Because they are different. |
| 120 | Teacher: | This map looks different.. because it looks |
| 121 | | like a pirates's map as Juan mentioned. |
| 122 | | Because there it has a ship that looks like.. |
| 123 | Cs: | #Pirates# |

Lida: I saw the **movie** of **Peter Pan** and it had a pirate and it looked.. it looked..

Cs: (*** ***)

Teacher: We are going to wait.. and we are going to ask the people that want to speak to raise their hands. Because if we all speak at once, what happens?

Cs: #We can't hear#

Teacher: Nobody can understand anything!

....

Teacher: Ok, this map is a bit different, because..

Esteban: Because it is green.

Ramon: Because this one has water [pointing to the map of México] and this one doesn't [pointing to the map of Puerto Rico]

Teacher: This one doesn't have water?

Ramon: No.

Teacher: Yes, this [pointing to the sea] is not blue, and does that mean that it has no water?

Mariela: Yes, yes it is water.

Teacher: It is water, it's just that they colored it..

Cs: #Brown#
#Green#

Teacher: Brown and green.

Esteban: It looks like sand.

Teacher: It does look like sand, yes. Puerto Rico is an..

Lida: An island.

Teacher: Aaah, it is an island and it is very small.. let's see if we can find it here on the map [looking on the world map] here it is. How else do you know that this is water? [pointing to the area around the island]

Cs: (*** ***)

Esteban: I know how.. because that is water.. because it is an island.

Mariela: Because what is passing by there, is a ship.

Teacher: Oooh, look [points to the ship on the map of Puerto Rico] a ship can go through the sand?

Cs: [laugh]

Esteban: [gets up to point to the map] that is the flag of Puerto Rico.

Teacher: Oooh, this one? You can hardly see it.. where do we have the Puerto Rican flag in our class?

Cs: #There#
#The one on the bottom#
#There#

Teacher: Ok. Let's sit down.. [waits till everyone is sitting down] How many people are from Puerto Rico here?

Lida: Yuridia is.

Teacher: Yuridia, and who else? Liana?

177 Liana: [points to the floor] from here.
178 Teacher: You are from here, but your family?
179 Liana: [no response]
180 Marisol: From Colorado? [asking Liana]
181 Esteban: From Cuba.
182 Cs: (*** ***)
183 Teacher: What were you saying about Cuba, Esteban?
184 Esteban: [looks at the map of Puerto Rico]
185 Teacher: That it is an island?
186 Esteban: It is a country.
187 Teacher: And how do you know about Cuba?
188 Esteban: Because I saw it on TV.
189 Teacher: Cuba is another island. Cuba is here
190 [pointing on the world map]
191 Esteban: [gets up to look closer at the world map]
192 Where is Cuba? Here? [pointing at Puerto
193 Rico]

Our previous collaborative talks pertaining to the geography curriculum routines have relied on the use of several maps and a classroom globe that appear in their standard colors: blue to indicate water masses and primary colors to indicate land masses. Using my own school funds of knowledge, I had borrowed a brownish, antique-looking map of Puerto Rico from a Puerto Rican colleague with whom my students are very familiar. Every year his sixth grade class and my kindergarten class participate in a cross-age collaboration that follows a structure similar to that of the Big Brother/Big Sister organization. Mr. Soto and his students are a common source of knowledge and assistance in our classroom.

The irregular and unfamiliar appearance of the map provokes a revealing exchange of inferences and hypotheses. Juan proposes that this is a "pirate map" (line 107) but Esteban deduces that it is a map of Puerto Rico (line 109). Although Esteban does not explain how he knows this, he later refers to a very small flag of Puerto Rico on the map (line 164). This observant strategy, to discern the country on the map by looking for such clues as a flag, is a clear example of how Esteban **makes use of contextual cues to formulate hypotheses and deductions.**

My familiarity with Lida's sense of humor and the understanding we have of each others' roles, allows me to calmly overlook her observation that ▒it has the color of.. of.. how do you say? color of poop▒ (line 110) and gives me the opportunity to rephrase her comment. Her remark nevertheless provokes the intended distraction in a hearty laugh from her classmates. Lida continues her attempt to derail our collaborative talk about the map by sharing her observations of pirates in the movie ▒Peter Pan▒ (line 124). However, in the ensuing discussion about what kind of land mass Puerto Rico is, Lida demonstrates her ability to engage in a more meaningful formulation of inferences in her conclusion that it is an island (line 151). **Mercer (1995) stipulates that the incorporation of learners' transgressions and humor in the classroom discourse, provides the interpersonal and emotional basis for the guided construction of knowledge. This exchange, in a conventional classroom, may be viewed as a disruption in the educational process and may inspire swift censure from the teacher. However, in a constructivist classroom such as ours, these types of transactions are perceived as evidence of the quality of the personal relationships between the learners and the teacher.**

Deriving from my invitation to compare and contrast this unusual map to the other more traditional maps on the board, the students experiment with a series of hypotheses; Marisol and Vicente coincide in their general observations that ▒they are not the same▒ (line 117) and that ▒they are different▒ (119). Mariela and Esteban provide more explicit reflections that ▒the other ones are big▒ (line 118) and that this map of Puerto Rico ▒is green▒ (line 135).

However, Ramon's contribution departs from the previous rudimentary comparison of colors and sizes, to a more elaborate analysis of representations within the maps. Although his inference that the traditional maps with blue have water but the brown map of Puerto Rico has no water is imprecise (line 136), his formulation follows a perceptive and clear line of reasoning.

He maintains his assertion even after I question its accuracy (line 139 and 140). Mariela, however, asserts that ▓yes, yes it is water▓ (line 143) and later provides an indication as to how she arrived at this conclusion; ▓because what is passing by there, is a ship▓ (line 160). Like Esteban, Mariela also **uses contextual cues to make connections and inferences. Here the students consciously carry out the process of constructing understanding and altering it in light of additional information or experience.**

In an effort to subtly open an invitation to the only two students of Puerto Rican descent, Liana and Yuridia, to join our discussion, I inquire as to how many people are from Puerto Rico (line 173) and then address Liana directly. Liana, who was born in Chicago but whose family is from Puerto Rico, seldom participates in our collaborative talks but always listens attentively and seems interested in our discussions. This is due to her limited vocabulary in Spanish. Although she was exposed to Spanish at home, she was raised in English. However, since her family will be moving to Puerto Rico within the next few years, Liana's parents have placed her in the bilingual program to improve her Spanish.

Liana's unresponsiveness pertaining to my inquiry about her family's country of origin, prompts Marisol to ask her if they are from Colorado (line 180) and Esteban to ask her if they are from Cuba (line 181). Esteban's reference to Cuba intrigues me and leads me to inquire further about his knowledge on the topic. At first he is unsure, but then he shares that ▓it is a country▓ (line 186) and that his knowledge comes from television (line 188). **The contributions in the preceding example demonstrate how each participant brings different bodies of knowledge to the conversation and how these become relevant to understanding what is being said. Thus, students continually use developing frames of reference to find meaning and relevance to their own**

**contributions and those of other's (Barnes & Todd, 1995).**

## Conclusions

In the previous sequences, literacy and oracy are viewed as social acts that center around the participants' shared understandings within the collaborative talk experience. The learning through language theme of analysis focuses on how children find meaning through talk by formulating hypotheses, generating inferences, articulating metacognitive reflections and observations, and appropriating new knowledge.

The oral text events examined in this section provide evidence that collaborative talk is critical in the process of understanding. Barnes and Todd (1995) maintain that through talk, students can explore new ways of thinking, reshape their ideas, directly respond to the thinking of others, and collaborate to reformulate meanings that would otherwise be difficult to reach alone. Collaborative talk also provides authentic representations of the students' prior understandings and new interpretations. Once this foundation is established, the students and the teacher are in a better position to explore and examine shared systems of meaning.

## Learning Language

The previous two sections addressed classroom collaborative talk as a means for the co-construction of meaning that is conceptualized within social and cultural stances. In contrast, the next two themes of analysis, the learning language theme and the learning about language theme, are both framed in a textual stance that focus on children's attention to linguistic conventions and structures. By explicitly considering the many ways we use language and the varying types of oral texts we share, we come to understand how the negotiation of learning takes place within collaborative talk experiences (Gallas, 1994). In the learning language theme of analysis the focus is on finding meaning through vocabulary by engaging in semantic extensions of lexical definitions through inferential processes, appropriation and use of new words, and the articulation of the conventions of print.

In sequence 3.1 the dialogue effortlessly weaves through interconnected topics related to fish that mostly arise from students' personal associations. **Although prior knowledge is not the focus of this theme of analysis it nevertheless provides springboards to the co-construction of new knowledge and the appropriation of new word meanings.** The discussions about differences in word meaning and the exploration of terms and labels that occurs in sequence 3.1 evolves from a Read Aloud curriculum routine (see appendix A for the original transcription in Spanish).

Sequence 3.1: Going Fishing

English Translation (11-8-94)

Teacher: [reading from the song written by the teacher into a Big Book ▒THE UPSIDE DOWN WORLD▒] SWIMS THE BIRD AND FLIES THE FISH. Why do we sometimes say fish and.. and sometimes we say caught fish?
Cristal: Because when it is dead we say caught fish and fish when it is alive.
Teacher: And how do you know?
Cristal: Because I was thinking.
Teacher: Aaaaah! Did you see? Cristal was thinking. And it is true, when fish are alive we say fish and when they are dead we say caught fish.
Vicente: One day my mom bought fish.
Teacher: Did your mom cook it?
Vicente: [nods]
Teacher: And was it a fish or a caught fish?
Vicente: Fish.
Teacher: And then?
Marisol: Caught fish!
Teacher: Which one of you buys fish to eat? Who of you goes fishing?
Elisa: (*** ***) my daddy went fishing with my

uncle.
Teacher: And when they went fishing what did they do?
Elisa: They caught fish..
Teacher: With what?
Elisa: .. With a little stick.
Teacher: What is that called?
Raul: Something to fish with.
Cs: (*** ***)
Teacher: And what does one put at the end of the string?
Cs: #Snakes#
#Worms#
Teacher: Where do you think the worm is placed?
Cs: (*** ***)
Eddy: On a little snare.
Teacher: Yes, you put it on a -- [momentarily forgetting the word, looks at researcher, who provides the word] a fishing hook, thank you.
Elisa: We eat crabs.
Cristal: My sister eats crabs.
Teacher: Aaah.. and, how do you catch crabs? With a fishing rod?
Cs: #No!#
Teacher: How do you think crabs are caught?
Oscar: With.. a fishing rod.
Teacher: Crabs, since they are at the bottom of the ocean are caught with baskets or with a net.
Elisa: My daddy caught some fish that were really small, that we took home.. with a net.
Teacher: Aaaah yes, those little fish are caught like that, with a net.
Iris: (*** ***) with my daddy.. they were fishing and they took out a turtle.
Teacher: With a fishing rod or a net?
Iris: With a fishing rod.
Teacher: With a fishing rod? [as if questioning the possibility that the turtle was caught with a fishing rod]
Iris: [nods]
Teacher: And what did they do with it?
Iris: I don't know.
Teacher: And where was that?
Iris: .. In a place.. in a lake.. in México.
Teacher: In a lake.. Ok.

The reference to fish in the teacher-made big book leads us to explore the use of two distinct terms used in the Spanish language to distinguish a fish (pez) from a caught or dead fish (pescado). Cristal aptly defines the difference in her statement that "...when it is dead we say caught fish and fish when it is alive▓ (line 6). My inquiry into how Cristal came to know the difference between these two terms, prompts her to tell us that she was thinking (line 9). Although Cristal does not provide a very explicit description of her sources of information, she nevertheless articulates the metacognitive process she uses.

Vicente's personal association that his mother one day bought fish (line 14) gives us the opportunity to further operationalize the difference between the two terms. When asked if it is a fish or a caught fish that his mother bought, Vicente responds ▓fish▓ (line 18), but Marisol, having appropriated the difference in meaning of both terms, enthusiastically remarks ▓caught fish!▓ (line 20).

Elisa's initiation about her father and uncle going fishing (line 23) also leads us into a discussion about different terms related to fishing. Elisa's and Eddy's characterization of ▓a little stick▓ (line 28) to represent a fishing rod and ▓a little snare▓ (line 38) to describe a fishing hook illustrates **how children use language to communicate their knowledge of concepts even when they do not possess the exact terminology. In addition, this example demonstrates how classroom collaborative talk enables the students and the teacher to extend semantic meanings and appropriate new vocabulary through authentic and purposeful interaction.** Through this mediated exchange, I extend students' lexicon by providing the terms that more explicitly represent their intended meaning; ▓fishing hook▓ (line 41) and ▓fishing rod▓ (line 45).

Elisa and Cristal, who are cousins, share yet another personal association about crabs that opens our collaborative talk to the differences between fishing rods and fishing nets. Prompted by Oscar's assumption that crabs are caught with fishing rods (line 48), I provide an explanation about how crabs are recovered from the bottom of the ocean with ▓baskets or with a net▓ (line 49). Elisa shares her father's experience with fishing for very small fish, and adds that they were caught with a net (line 52). Iris enters the conversation by sharing that her father caught a turtle when he went fishing (line 55) and strongly asserts that it was caught with a fishing rod (line 58 and 62).

Sequence 3.2 takes place during a transition period while waiting for the computer teacher to pick up half the group (see appendix B for the original transcription in Spanish).

### Sequence 3.2: On Pores and Stems

### English Translation (11-18-94)

Teacher: What would this be? [showing a picture of an orange]
Cs: #Apple#
#Lemons#
#Orange#
Teacher: It's an orange, how are lemons and oranges alike? [showing a picture of a lemon]
Oscar: They have little dots.
Teacher: What are those little dots called?
Cs: (***)
Esteban: Pimples.
Mariela: Pores!
Teacher: People also have pores, old people like me [laughing].
Cs: #Pores, pores#
Teacher: Aaah, we found an orange [accepting a plastic orange that Lida brought from the playhouse], thank you Lida, let's see? What do we have here? [pointing to the indentation on the orange where the stem grows]
Esteban: Ball.
Lida: A little ball.
Cs: (*** ***)
Esteban: The nipple!
Teacher: The nipple? [emphasizing, as if this were not possible]
Cs: [laughing]
Vicente: It is the.. the cord were the plant was.
Teacher: Did you hear what Vicente said? That here [pointing to the indentation on the plastic orange] was connected to the plant and from here the stem comes out, right? Because these oranges, how do they grow?
CF: From plants.
Teacher: What type of plants? Does anybody know?
Oscar: Orange.
Cs: [no response]
Teacher: [makes a motion with arms indicating

140 something big and tall]  
141 Cs: #Big#  
142 Mariela: From a tree.  
143 Teacher: Aaaah, haven't you seen orange trees that  
144 have the oranges like this, hanging?  
145 Cs: #I have#  
146 #I#  
147 #Me too#  
148 Lida: There are also ones with apples.  
149 Esteban: Teacher, we saw movies about oranges.  
150 Teacher: Let's ask Vicente how he knows that the stem  
151 comes out of here.  
152 Vicente: .. Because they plant some seeds..it's that  
153 they eat some oranges and then they throw the  
154 seeds and then the plants grow and then the  
155 oranges grow.  
156 Teacher: Ooooh, they have to be attached to the plants  
157 somehow, that's why they have this.. a stem.  
158 Raul: And they take out some seeds from there..  
159 Esteban: Because that yellow thing is from the.. from  
160 the plant.  
161 Teacher: Mmmm..Ok, did you notice that this is a  
162 plastic orange, but if you look at a real  
163 orange it has these.. What are they called?  
164 Raul: Little pimples.  
165 Esteban: Pores.

This example demonstrates how a simple question and answer sequence about the similarities between oranges and lemons can lead not only to the discovery of new knowledge, but also to the expansion of vocabulary. Drawing on Oscar's own observation, that both lemons and oranges have ▓little dots▓ (line 8), I am able to mediate learning by eliciting a more precise term from the students. Esteban's continuous eagerness to be an informant of our curriculum proposes ▓pimples▓ (line 11) as a closer approximation to ▓little dots.▓ Marisol, however, provides the correct terminology by her animated response that they are called ▓pores▓ (line 12). **Children's own initiations provide a fitting springboard to reformulate new meanings, allowing them to internalize and appropriate these new understandings**. Esteban shows this semantic appropriation when later in the discussion he refers to ▓pores▓ (line 64), correcting Raul's initiation that they are ▓little pimples▓ (line 63).

Lida's initiative to provide a tangible example to our discussion of oranges by bringing a plastic toy orange from the playhouse, denotes her understanding and recognition of engaging in meaningful and concrete collaborative experiences in our classroom. From her initiation evolves a short informal science discussion about plants. When the question is posed to the group about what the indentation on the plastic orange might be, Esteban again provides approximations by using the terms ▒ball▒ (line 21) and then ▒nipple▒ (line 24). At a superficial level, his choice in word seems whimsical and irrelevant. However, having examined Esteban's subsequent contributions during the rest of our year together, his approximations have followed a pattern of reflective and thoughtful participation. Thus, his reference to ▒nipple▒ may indicate how he relates his understanding about the way plants and babies receive nourishment.

Vicente draws his own conclusions that the indentation is left by ▒the cord where the plant was▒ (line 28). He further articulates the formulation of his hypothesis by explaining that ▒it's that they eat some oranges and then they throw the seeds and then the plants grow and then the oranges grow▒ (line 51). Although Vicente does not use the specific label for stem, and he does not directly connect the indentation, the stem and the plant, his intended meaning is clear. **Smith-Burke (1985) proposes that "...relations among concepts play a significant role in inferential thinking, allowing the reader or listener to fill in the gaps that are left by an author or speaker." (p. 200).**

In mediating learning, my role is to extend children's understandings by interpreting and rephrasing their approximations. In this instance I add details that Vicente has left out; ▒they have to be attached to the plants somehow, that's why they have this.. a stem▒ (line 55). My extension of Vicente's contribution, prompts Esteban to reformulate his own thinking and articulate ▒because that yellow thing is from the.. from the plant▒ (line 58).

The following excerpt also illustrates how through collaborative talk we engage in the negotiation of new meanings. Sequence 3.3 is part of the Read Aloud curriculum routine previously discussed in Section 2 (see appendix C). This oral text event is generated from a reading of Robert Munsch's book ▓La Estación de Bomberos.▓

Sequence 3.3: Fire, Flames and Colors

English Translation (1-25-95)

Teacher: ....THEY CAME TO AN ENORMOUS FIRE
[▓incendio▓].... what would a fire
[▓incendio▓] be? [in Spanish there are
several words for fire, including: ▓fuego▓
meaning any kind of fire or flames,
▓incendio▓ meaning a fire that burns
buildings or land]
Cristal: The flame.. when it's catching on.
Mariela: When it burns.
Teacher: A fire [▓incendio▓].. yes it is flames.. but
how can it be said in a different way?
Arturo: Fire [▓fuego▓].
Teacher: Fire or flames. LOTS OF COLORED SMOKE GOT ALL
OVER.... VIOLET, GREEN AND YELLOW. What color
is violet?
Cs: [no response]
Jesus: Light red.
Teacher: Nobody knows?
Fernando: Orange.
Teacher: Violet is another way of saying.. [points to
Fernando's purple shirt]
Cs: #Purple#
Teacher: Purple. In some places, instead of saying
purple they say violet.. or plum. In
Argentina we say violet and in México they
say purple. Like for example, who knows what
color is ▓colorado▓? [another term for red in
Spanish]
Hector: White.
Cs: #Red#
#Red#
Teacher: ▓Colorado▓ is the same as red, it's just
another way of saying it. Ok....

**This example again illustrates how language variations are explored in the context of collaborative talk.** The Spanish language has an extensive register of different national and regional lexicon that offers innumerable opportunities for exploration in classroom discourse. Cristal and Mariela offer two distinct interpretations of the word ▓incendio▓ (a specific term for a fire that burns buildings or land), ▓the flame.. when it's catching on▓ (line 200) and ▓when it burns▓ (line 201) demonstrating their understanding of the term. However, the students' unfamiliarity with ▓violet▓, the term used in the book for purple, which is also commonly used in some countries of Latin America but not in México, is evident in their initial silence, and then in Jesus' approximation ▓light red▓ (line 209) and Fernando's guess ▓orange▓ (line 211). Similarly, my invitation to infer the more familiar word for ▓colorado▓ (another term for red) prompts Hector to guess that it means white (line 221) but other children to accurately state that it is red (line 222).

Sequence 3.4 is an excerpt from the discussion that ensued during a Read Aloud curriculum routine (see appendix D). Beside using the book ▓El Avión de Angela▓ (Angela's Airplane, 1988) written by Robert Munsch as a source for discussion, we are also relying on a poster that shows the interior of an airplane cockpit which is pinned to the bulletin board.

Sequence 3.4: Rudders and Steering Wheels

| | | English Translation (2-12-95) |
|---|---|---|
| 102 | Teacher: | [reading from the book ▓ANGELA'S AIRPLANE |
| 103 | | WRITTEN BY R. MUNSCH] MY NAME IS ANGELA AND I |
| 104 | | AM ONLY FIVE YEARS OLD AND I DON'T KNOW |
| 105 | | ANYTHING ABOUT FLYING PLANES. ▓OH MY GOD, |
| 106 | | WHAT A MESS!▓ ANSWERED THE VOICE. ▓THEN |
| 107 | | LISTEN TO ME VERY CAREFULLY: TAKE THE RUDDER |
| 108 | | AND TURN LEFT. [asks the group] What do you |
| 109 | | think rudder is? |
| 110 | Ramón: | The steering wheel. |
| 111 | Teacher: | The steering wheel. [pointing to the book] |
| 112 | | How did you know that the rudder is the |
| 113 | | steering wheel? |
| 114 | Vicente: | Because.. it was like this [moving hands as |
| 115 | | if driving a car, then looks at Ramón] |
| 116 | Teacher: | Ramón, Why? |
| 117 | Ramón: | Because I was thinking. |
| 118 | Teacher: | Aaaah! Ramón was thinking because he was |

119 listening to what the story was saying.. They
120 told her: TAKE THE RUDDER. It has to be the
121 steering wheel, right?
122 ....
123 Teacher: Let's talk a little bit about when planes are
124 in an accident.
125 Mariela: When they collide.
126 Teacher: When they collide with another airplane, but
127 when they hit the ground, what is that
128 called?
129 CM: Crash.
130 Teacher: They crash.
131 .... [a few minute later, describing a poster
132 with the cabin of an airplane]
133 Teacher: And you can look out the window, and here,
134 here is the part where..
135 CF: They drive!
136 Teacher: They drive, eehh..
137 Mariela: Those people are the bosses.
138 Teacher: They are the bosses?
139 Mariela: Yes.
140 Cs: #No#
141 Teacher: They are..
142 Cs: #The pilots!#
143 Teacher: The pilots, aha!.. and yes, they are like the
144 bosses.

**This example illustrates how meanings are negotiated to expand students' knowledge base through lexical extensions (Zecker, Soltero & Nicholls, 1996).** Ramon's self-inquiry process of his inference that a rudder is a ▓steering wheel▓ (line 9), is explained by Vicente's interpretation that ▓it was like this▓ (line 13) as he displays a driving motion with his hands. Their collaboration, Ramon's definition for ▓rudder▓ and Vicente's explanation of the metacognitive process by which they arrive at this meaning, is later made explicit when I delineate their initiations in more specific terms (line 17).

Our collaborative talk about airplanes presents a natural and unforced forum for the discussion of differences in word meanings. For example, Mariela's remark that planes ▓collide▓ when they are in an accident (line 24) provides an opportunity to make explicit that definition, to mean ▓with another plane▓ (line 25), and elicit a different term used when airplanes hit the ground, they ▓crash▓ (line 28). Similarly, Mariela's use of the word ▓bosses▓ (line 36) in reference to pilots, allows us to explore further to find a more accurate label. Although Mariela does not apply the exact term, she reveals her understanding of pilots as being in charge of an airplane, thus her use of the word ▓bosses.▓

Sequence 3.5 differs from the previous oral text events examined in this section, in that it is the students who assume the role of experts. In this short exchange, the children are able to successfully define and describe their use of a regional term, ▓jacal▓, which is unfamiliar to me. This sequence is part of an extended collaborative discussion that centers on a Social Studies curriculum routine (see appendix H).

Sequence 3.5: The Hut

| | | English Translation (3-14-95) |
|---|---|---|
| 225 | Vicente: | Teacher.. teacher.. I want to tell you that.. |
| 226 | | one day when my cousin went to México with my |
| 227 | | aunt, the truck rolled over and it burned. |
| 228 | Lida: | I saw that a house burned down in Marimar [a |
| 229 | | very popular Mexican soap opera] |
| 230 | Cs: | #The hut!!# |
| 231 | Teacher: | The hut.. what is a hut? [unfamiliar with |
| 232 | | this word in Spanish ▓jacal▓] |
| 233 | Arturo: | A house in México. |
| 234 | Esteban: | Like this one [stands up and runs to the |
| 235 | | Lincoln Logs, round pieces of wood of |
| 236 | | different sizes with which the children play, |
| 237 | | and picks up a cube-like structure that they |
| 238 | | had built previously] like this, teacher. |
| 239 | Teacher: | Oooh, made of what? |
| 240 | Mariela: | Of wood. |
| 241 | Teacher: | Ooh, like a shed. Do we have huts here? |
| 242 | Cs: | #No, house# |

The collaborative effort, to define and explain the term ▓jacal▓ (a hut) to me, is evident in the number of students involved in this short transaction. Lida's initiation about a ▓house▓ burning on a popular television soap opera, elicits from the rest of the group, familiar with this program, an excited response and reference to ▓el jacal▓ (line 230). Arturo broadly defines the term as ▒a house in México▒ (line 233). Esteban narrows the definition further by creatively relying on a visual prop (line 234); he directs my attention to a cube-like structure made out of our Lincoln Log toys which the children had been constructing during the previous days. Mariela then adds that a ▒jacal▒ is made of wood (line 240). I arrive at my own understanding of the word to mean a shed or a hut (line 241).

The final oral text event of this section examines **how through collaborative talk we engage in the negotiation of lexical meanings**. This exchange is part of a Social Studies discussion on the differences and similarities of various countries, but in particular México and the United States (see appendix K).

Sequence 3.6: Of Presidents and Ex-Presidents

English Translation (3-29-95)

61 Teacher: I cut some.. pictures and I glued them here.
62 Who might they be? [showing a poster with
63 four photographs and next to each the written
64 name of: Ernesto Zedillo, Carlos Salinas de
65 Gortati, Bill Clinton and George Bush]
66 Cs: #The presidents#
67 Teacher: Ahhh, and here we have a.. [pointing to the
68 picture of Ernesto Zedillo, president of
69 México from 1994-2000]
70 Esteban: Ernesto Zedillo.
71 Teacher: And who is he?
72 Juan: México's president.
73 Teacher: And this one? [pointing to the picture of
74 Carlos Salinas de Gortari, ex-president of
75 México]
76 Cs: #Ernesto Zedillo#
77 Teacher: But how can it be, these two have the same
78 name?
79 Cs: [laugh]
80 Esteban: It's Salinas de Gortari.
81 Teacher: Ahhh, and who is he?
82 Vicente: The one from Puerto Rico.
83 Esteban: He is the one from México.. the president of
84 México.
85 Teacher: Are there two presidents in México?
86 Cs: #No#
87 Teacher: This one is Zedillo, the president now..
88 Esteban: That one is the president from before.
89 Teacher: The president from before, and do you now how

you say that?.. .. [pauses] the ex-president.

Lida: I though it was the president of Argentina. [smiling]

Teacher: But, haven't you seen Salinas de Gortari in the news?

Cs: (*** ***)

Esteban: They put him in jail already.

Lida: It's that-- that one-- I saw him but I don't remember.. he died.

Teacher: He died?

CS: #No#

Teacher: Who did die recently?.. .. [pauses] someone important. [a few days earlier Colosio, the candidate for the presidency of México, had been assassinated]

Juan: I know.. I know.. Jesus.

Teacher: Jesus? And who is Jesus?

Lida: The baby Jesus.

Teacher: But uhh, Jesus died a loooong time ago. We are talking about someone who died recently.. they killed him.. .. [pauses] Do you know? Ok, And who is this? [pointing to Bill Clinton's picture]

CS: #Clinton#

Teacher: Bill Clinton.

Juan: The president from here.

Teacher: And what is that called?

CS: #United States#

Esteban: That one is the ex-president [pointing to George Bush]

Teacher: Ahh, this one is the ex-president.. from where?

Cs: #From the United States#

Lida: From Argentina. [laughing]

Teacher: From the United States, and what is his name?

Cs: #G..#
#E..#
#GE..# [trying to read the words GEORGE BUSH]

Teacher: But this is written in English, so then the letter G is pronounced like a G and his name is **George**..

Cs: #Washington#

Teacher: **George Washington**? He lived a looong time ago, he died already..

Cs: [no response]

Teacher: .. .. **George**.. .. **Bush**.

**This transaction demonstrates how we collaborate in the construction of new understandings and the reformulation of known concepts through semantic extensions**. For example, the discursive process involved in understanding and internalizing the meaning of ▒ex-president▒ is enhanced because we engage in it together. That is, **the students themselves are directly involved in the act of making meaning through their own process of reformulating new lexicon**.

By providing factual information, such as identifying by name the current and past presidents of México, ▒Ernesto Zedillo▒ (line 70) and ▒it's Salinas de Gortari▒ (line 80), Esteban sets springboards for further inquiry and clarification. Following Esteban's lead, Juan accurately states that Ernesto Zedillo is the president of México (line 72). When I question the validity of the students' remark that the picture of Salinas de Gortari is also Ernesto Zedillo (line 76), it is Esteban who clarifies the correct identity. Vicente's inferential process is evident when he remarks that Salinas de Gortari must be ▒the one from Puerto Rico▒ (line 82). Esteban immediately takes the initiative to correct Vicente by stating that Salinas de Gortari is the president of México (line 83). Although Esteban is unable to produce the specific term at my request for clarification, he nevertheless is able to articulate that Gortari is ▒the president from before▒ (line 88). At this juncture in the discussion, I discern that neither Esteban nor the other students are familiar with the word ▒ex-president▒, and thus I introduce the term in the context of the dialogue (line 90). Esteban later appropriates the term when he points out ▒that one is the ex-president▒, pointing to the picture of George Bush (line 118).

Relying on Esteban as an expert informant of issues relating to México, I attempt to elicit a more in-depth conversation about the current political issues that were taking place during 1994-1995. At the time that these collaborative talks were conducted, not only was Salinas de Gortari wanted for unlawful conduct, but Donaldo Colosio, a candidate for presidency had recently been assassinated. My initial aim in this exchange is to explore the students' understandings of the turmoil taking place in México at the time. However, as we engage further in the dialogue I realize that the students are either not aware of the upheaval or are not yet capable of understanding all the complexities involved. Even Esteban's approximation that ▓they put him in jail already▓ (line 96), in reference to Salinas de Gòrtari, reveals his inaccuracy and possible confusion. That is, Salinas de Gortari was not in jail at the time, but Colosio's presumed assassin was.

Similarly, Lida's attempt to recall what she might have seen on the news in reference to ▓I saw him but I don't remember.. he died▓ (line 97) is uncertain and hesitant. Her initiation prompts Juan to assert that it is ▓Jesus▓ who died (line 105). Knowing that ▓Jesus▓ is a common name in Latin America, I probe further to find out if perhaps Juan is talking about one of the figures involved in the Mexican political conflict. However, Lida clarifies that Juan is talking about ▓the baby Jesus▓ (line 107). When my attempt to extend our dialogue about this topic collapses I shift the focus back to the pictures of the presidents.

## Conclusions

The learning language theme is framed in a textual stance that focuses on children's attention to certain structural semantic components of language. The oral text events examined in this section highlight how children find meaning through vocabulary by engaging in semantic extensions of lexical definitions through inferential processes, appropriation and use of new words and the articulation of the conventions of print.

Because each child's semantic domains are developed differently, engaging in classroom collaborative talk allows the teacher to determine those semantic areas in which the child excels or falters. Thus, the teacher is in a better position to extend the child's experiences and the language within them (Lindfors, 1985).

## Learning About Language

The final theme of analysis is conceptualized within a textual stance that focuses on children's attention to linguistic conventions and structures. In contrast to the previous theme, which is also framed within a textual stance and considers finding meaning through vocabulary, the learning about language theme centers on building what Halliday (1975) calls internal models of understanding about what language is used for and what language can do. Thus, the semantic connections that children make are examined based on their construction of meaning through semantic extensions, negotiation of word meanings, reformulations, clarifications, and the exploration of new ways of using language.

Sequence 4.1 follows sequence 1.2 in the first section of this chapter and is part of our thematic unit on travel. Half the students in the class and myself are sitting around a kidney-shaped table. Near one edge of the table is a globe of the earth. In front of the table is a bulletin board, which is covered with a map of the world and a map of North America. In this oral text event we successfully weave through a conversation of maps that is interjected by Lida's attempts at departure from the subject. This example shows **how young children are able to maintain discursive cohesiveness not only by returning to the issues being discussed but also by continuing to explore the language related to the topic**.

### Sequence 4.1: A Book of Maps: In Search of the Word

English Translation (2-28-95)

Cristal: My cousin has a map in her room.
Teacher: Aaah.. she has a map in her room! Who else has a map in their room?
Ramon: Me.
Teacher: Ramon has a map, of what?
Ramon: .. of.. México.
Teacher: Oooh, maybe the people that have maps in their homes can bring them to show..
Esteban: And my dad.. my dad.. my..
Lida: I..

283 Esteban: My..
284 Teacher: Let's see, Lida is talking.
285 Lida: I have a picture of.. of a little bear and..
286 a thing with an angel, and a thing with a
287 virgin.
288 Teacher: And do you have maps?
289 Lida: [laughing] No.
290 Esteban: Teacher, my dad has a lot of maps.
291 Eddie: My dad has a lot of maps in a book.
292 Teacher: Oooh, in a book! Because maps also can come
293 in books..
294 Esteban: Teacher, I also have..
295 Marisol: Teacher, I have..
296 Teacher: [giving her a look and smiling, insinuating
297 that her commentary should be related to the
298 conversation] a map?
299 Marisol: [smiling] No.
300 Esteban: [keeps trying to finish his initiation]
301 Teacher, my dad also has a lot of maps in a
302 book.
303 Teacher: Aaah, and a book of maps, what is that
304 called? Anybody know?
305 Cs: #A mapo# [children laugh]
306 Teacher: It is an atlas. Maybe tomorrow.. .. sit
307 properly, please [telling Mariela to sit down
308 after she bumps the microphone to the floor].
309 Tomorrow, can someone lends us one of their
310 maps or atlas so we can look at them? So
311 then, here is the globe.

Cristal's remark that her cousin has a map in her room (line 273) leads several students to also announce their ownership of maps (lines 276 & 281), and prompts Lida to offer several unrelated statements about her own belongings (line 285). Undeterred by Lida's digressions, Esteban resumes his earlier attempt to complete his statement by sharing ▓my dad has a lot of maps▓ (line 290), which in turn compels Eddie to add that his dad has a lot of maps ▓in a book▓ (line 291).

**This is a powerful example in that it reveals how the students themselves can provide openings, overlooked by the teacher, to broaden the scope of the conversations**. My astonishment, equally directed at the students' association to atlases and my own neglect to this connection, is evident by my statement ▓Oooh, in a book! Because maps can also come in books..▓ (line 292).

Although the students are not familiar with the word ▓atlas▓, they nevertheless attempt lightheartedly to approximate a label for a book of maps by offering, ▓a mapo▓ (line 305). **In this instance the children create innovative forms that conform to basic patterns found in Spanish and English. According to Lindfors, (1985) discerning these patterns and operationalizing them to guide their language use, children demonstrate their linguistic knowledge. This excerpt suggests that children can articulate concepts and meanings before having appropriated their corresponding labels. Thus, by engaging in collaborative talk students and teacher are afforded unique opportunities to explore and discover new vocabulary in the context of prior understandings.**

Sequence 4.2 (see appendix G) takes place a few days after sequence 4.1 and **illustrates how children appropriate connections to new vocabulary and interpretations. Palincsar and David (1991) maintain that by participating in learning dialogues, children acquire a reflective approach to oral text and internalize over time what they have learnt.**

Sequence 4.2: You Said It

| | | English Translation (3-1-95) |
|---|---|---|
| 1 | Teacher: | While we wait for the others, I brought you a |
| 2 | | book from the library [shows the atlas to the |
| 3 | | children and then opens it]. |
| 4 | Mariela: | It is an atlas! |
| 5 | Teacher: | Oooh, and what is an atlas? |
| 6 | Lida: | It is like a book full of maps. |
| 7 | Teacher: | How do you know Lida? |
| 8 | Lida: | Because you said it. |
| 9 | Teacher: | Aaah, I said it. |
| 10 | Lida: | You said it, that it was a book of maps. |

As a follow up to our previous discussion of maps and atlases, I check out an atlas from our school library to share with the students. Upon opening the atlas, Mariela immediately identifies it and excitedly remarks ▓It is an atlas!▓ (line 4) and Lida defines it as ▓a book full of maps▓ (line 6). My reaction of surprise at the students' quick appropriation of this lexicon, coupled with my curiosity to find out her other possible sources of knowledge, prompts me to ask Lida how she came to know this. Lida's straightforward response, ▓because you said it▓ (line 8) reveals that although Lida often appears to be engaged in divergent thinking, she nevertheless is cognizant and participatory in our collaborative talks. **This short example demonstrates how together, the students and I, build on each others knowledge and resources.**

In the next excerpt, sequence 4.3, Raul is sharing a map of México he has drawn as a home assignment. This oral text event is part of a social studies curriculum routine in which the students have been asked to draw a map of México with their parents, to include sites that have personal meaning to them (see appendix I). Situated within the children's own experiences, this sequence evolves into a discussion on ports.

Sequence 4.3: Ports and Airports

| | | English Translation (3-16-95) |
|---|---|---|
| 249 | Esteban: | Were you born in Vera Cruz? |
| 250 | Raul: | [nods] |
| 251 | Teacher: | What? We can't hear. |
| 252 | Esteban: | That he was born in Vera Cruz. |
| | .... | |
| 266 | Teacher: | Ok, let's look at Raul's map. Here is Vera |
| 267 | | Cruz, it is in the middle of the country |
| 268 | | close to the sea. And you know what? Vera |
| 269 | | Cruz is a port, Do you know what a port is? |
| 270 | Cs: | [they look at each other and do not respond] |
| 271 | Lida: | [pointing to Puerto Rico on the map of |
| 272 | | America] It is like this one, it is like an |
| 273 | | island. |
| 274 | Teacher: | Islands have ports. What would a port be? |
| 275 | Cs: | #I don't know# |
| 276 | | #Don't know# |
| 277 | Vicente: | An airport! |
| 278 | Teacher: | An airport is where airplanes stop and land, |

yes. An airport, if you separate that word in two you are left with air- which is the air and that is how airplanes arrive, by air, and -port that is where they land. But just a port is where what arrives..? [pointing at Raul's map]
Arturo: The airplanes.
Teacher: The airplanes?
Eddie: The water.
Lida: The sharks [laughs]
Jesus: The airplanes.
Teacher: They are not airplanes, something else that brings people.
Lida: Cars.
Teacher: Cars are going to come from the sea?
Cs: (***) [laugh]
Lida: Boats!
Teacher: The boats come to the port. Vera Cruz is a very big port and, what do boats bring?
Eddie: People.
Lida: **Lunch**.
Teacher: Food.
Lida: Teacher I want to tell you something..
Teacher: But not yet, what else? What kind of food is brought from the sea?
Arturo: Beans.
Teacher: Beans from the sea?
Cs: (*** ***) [laughing]
Teacher: And these lines that you did here?
Raul: [no response]
Lida: States.
Marisol: They are states.
Teacher: Ok.

This dialogue originates with a discussion of Raul's map, proceeds to Esteban's inquiry, ▒were you born in Vera Cruz?▒, (line 249) and moves to my own association, ▒Vera Cruz is a port. Do you know what a port is?▒ (line 269). In response to my question, several children express their unfamiliarity with the word (lines 275 & 276). Lida, perhaps having some understanding of what a port is, attempts to relate the geographical locations of Vera Cruz to Puerto Rico and states ▒it is like this one, it is like an island▒ (line 272). Then, Vicente swiftly formulates a semantic connection and vigorously remarks ▒an airport!▒ (line 277).

By the students' response that airplanes, water, sharks and cars arrive at ports (lines 285, 287, 288 & 292), it is apparent that my explanation regarding the difference between airports and ports is not clear to them. With a further inquiry, ▒cars are going to come from the sea?▒ (line 293), I provide context to help the children decipher the meaning of port, and prompts Lida to offer ▒boats!▒ (line 295). Once we arrive at a shared understanding of what ▒port▒ represents, I extend its meaning by inquiring ▒what do boats bring?▒ (line 297). Several children speculate that boats may bring people, lunch, beans (lines 298, 299 & 304).

**Vygotsky (1978) argued that through social discourse it is possible for children to participate in strategic patterns of reasoning without understanding them completely. He adds that through shared dialogues, children discover their own responses framed within the articulations of more knowledgeable participants. This passage reveals how young children are able to reformulate their thinking by recognizing contextual clues in collaborative talk while engaging in testing new ways of using language and vocabulary.**

The oral text events in sequence 4.4 and sequence 4.5 transpire during a transition time in our morning opening procedures (see appendix M). The first part of each morning and as a whole group, we routinely discuss the calendar, the weather, current and future events, and other pertinent topics. In this example, we are discussing the significance of the upcoming Memorial Day observance, which was addressed earlier in the week.

Sequence 4.4: Remembering Memorial Day

English Translation (5-24-95)

| | | |
|---|---|---|
| 1 | Teacher: | And this day.. the 29? |
| 2 | Juan: | We don't come to school. |
| 3 | Teacher: | Ooh, why? |
| 4 | Juan: | There is a celebration? [unsure] |

| | | |
|---|---|---|
| 5 | Cs: | [laugh] |
| 6 | Teacher: | There is a celebration? |
| 7 | Lida: | It's just that we don't remember. |
| 8 | Teacher: | Let's see.. try to remember.. think. |
| 9 | Esteban: | **Memorial Day**. |
| 10 | Teacher: | **Memorial Day**, and what is it? |
| 11 | Arturo: | The day of the workers. |
| 12 | Vicente: | Teacher.. I am going to bring a paper to |
| 13 | | write it down-- so that we will remember. |
| 14 | Juan: | The memory, teacher, the memory. |
| 15 | Cs: | (*** ***) |
| 16 | Liana: | **Labor Day**. |
| 17 | Teacher: | **Labor Day** is the day of the worker. |
| 18 | Vicente: | That we lose our memory. |
| 19 | Teacher: | That we lose our memory? |
| 20 | Cs: | [laugh] |
| 21 | Vicente: | Yes. |
| 22 | Cs: | [trying to read memorial] #Memory# |
| 23 | | #There is says memory# |
| 24 | Teacher: | No, it looks like it says memory.. but there |
| 25 | | it says **Memorial**.. it looks like it, it is in |
| 26 | | English. But that means that we are |
| 27 | | remembering.. |
| 28 | Cs: | (*** ***) |
| 29 | Mariela: | The soldiers. |
| 30 | Teacher: | Aaaah, the soldiers that died in the wars.. |
| 31 | | We are-- memory.. that we are remembering the |
| 32 | | soldiers that have gone to war and have |
| 33 | | died.. |
| 34 | Cs: | (*** ***) |
| 35 | Teacher: | **Memorial Day** is like another day that we |
| 36 | | celebrate in November.. that also remembers |
| 37 | | the soldiers. |
| 38 | Lida: | Ooooh.. the ones that-- that |
| 39 | Teacher: | It starts with the short V.. do you remember |
| 40 | | that we did not come to school because we |
| 41 | | were remembering the soldiers? |
| 42 | Lida: | Ve.. vet.. |
| 43 | Teacher: | **Veteran's Day**, the day of the veterans.. |
| 44 | | Soldiers. |
| 45 | Esteban: | That is the one when they went to the war |
| 46 | | and.. and.. they died. |
| 47 | Cs: | (*** ***) |

Although unsure about the specifics of the occasion, Juan nonetheless articulates his awareness that there is no school on this day and infers that perhaps there is a celebration (lines 2 & 4). Esteban proposes that it is Memorial Day (line 9), leading

Arturo to venture that this is the ▒day of the workers▒ (line 11) and Liana to suggest that it is Labor Day (line 16). This exchange prompts Juan to make a semantic connection between ▒memorial▒ and ▒memory▒ (line 14) and causes Vicente to infer that ▒we lose our memory▒ (line 21). In addition, one unidentified student engages in decoding the words on the calendar and states ▒there it says memory▒ (line 23).

In an attempt to make sense of all the children's contributions, I clarify that Labor Day is the day of the worker (line 17). I then invite the students to theorize on what Memorial Day may symbolize (line 30) and entice them to make an association to another day of remembrance, Veterans Day (line 35). Several students begin to formulate their own connections; Mariela offers that the soldiers are remembered during Memorial Day (line 29), Lida attempts to recall Veterans Day ▒vet.. vet..▒ (line 42) and Esteban extends her initiation by stating that ▒that is the one when they went to the war and . and.. they died▒ (line 45). **This sequence illustrates Barnes' (1976) position that classroom discursive transactions provide the most fundamental medium for teachers and learners to first establish what they both know and think, and then move on to new areas of knowledge and understanding. The elaborate weaving of thoughts and approximations in this oral text event provides a revealing example of how the guided construction of knowledge is created within collaborative talk. Through the clarifications and reformulations of previous knowledge we begin to build the foundation of new understandings. Mercer (1995) affirms that through conversations "...we acquire ways of using language that can reshape our thoughts" (p. 6) and adds that "by using language to learn, we may change the language we use" (p. 6).**

Sequence 4.4 changes direction and evolves into the following excerpt. In it we tap into Esteban's initiation about the future as a springboard for a dialogue about the meaning of time.

Sequence 4.5: A Futuristic Outlook

English Translation (5-24-95)

Teacher: Let's see.. Esteban was talking.
Esteban: Then.. then.. in the **future** there are going to be soldiers that..
Teacher: What is the **future**?
Arturo: In the past.
Esteban: No, **future** means like when there are going to be cars with batteries.
Teacher: But how do you say **future** in Spanish?
Esteban: Future.
Teacher: Aaah, Ok, that in the future there are going to be..
Esteban: There are going to be.. going to be.. there are going to be soldiers that are robots.
Teacher: Ooooh, there aren't going to be soldiers anymore..
Esteban: But there are going to be people soldiers anyway.. but no man will be a soldier.
Teacher: And how do you know?
Esteban: Because they showed that in an ad.
Teacher: Aah yes! Oooh, so then he saw that in an ad on TV. Esteban was talking about the future and Arturo was talking about the past. What is the past?
Cs: #Teacher#
#Tomorrow#
#The future is tomorrow#
Esteban: Teacher.. teacher.. it's when they died..
Lida: Friday.
Esteban: Teacher.. teacher.. it's like when the soldiers died.
Teacher: Yes, it's like that.. yesterday, what was it? Was it future or past?
Juan: Future.
Teacher: [looks at Juan and then looks at the calendar]
Juan: Past.
Teacher: Past means that it has already passed.. that it's behind. The future, what does it mean then?
Esteban: That it's coming.. that it's coming already.
Teacher: That it's coming.. and tomorrow is that future or past?
Juan: Past.
Teacher: Tomorrow is already gone? [pointing to the calendar]
Cs: #No!#

94 ....
95 Mariela: Past.. that's the day after tomorrow.
96 Teacher: The day after tomorrow.. let's see.. think..
97 the day after tomorrow is here, [pointing to
98 the calendar] is it in the future or the
99 past?
100 Arturo: Future.
101 Esteban: Future.
102 Teacher: How do you know?.. .. today is Tuesday the
103 23.. no, it's Wednesday the 24.. the day
104 after tomorrow, is it forward or back? Future
105 or past? [pointing to the calendar]
106 Cs: #Forward#
107 Teacher: Future. Future because it's coming. The past
108 is when it has already passed.

Esteban opens the conversation with a provocative hypothesis that in the future cars will run with batteries (line 53) and soldiers will no longer be men, but robots (line 59). His choice in using the term ▓future▓ in English arouses my curiosity and leads me ask him ▓what is the **future**?▓ (line 51). Arturo interjects and offers that it is ▓in the past▓ (line 52), but Esteban quickly corrects him and provides his intriguing explanation, ▓no, the **future** means like when there are going to be cars with batteries▓ (line 53). Esteban's unorthodox definition of ▓future▓ reveals his own interpretation and understanding of the word, which is perhaps founded on some futuristic or science fictional ideas known to him. Esteban subsequently reveals that he saw this in an ad (line 66).

I take advantage of the students' initiations about the future and the past to further explore their knowledge on this subject. In this instance, I specifically aim to examine the students' scope of understanding of time, given that kindergarten children tend to have difficulty differentiating between past, present and future. Several children respond to my inquiry about what is the future with ▓tomorrow▓ (line 72) and ▓the future is tomorrow▓ (line 73). We become confused when Esteban offers ▓it's when they died▓ (line 74) and Juan remarks that yesterday is the future (line 80) which later he reneges by stating that it is the past (line 83). Esteban's understanding of time is evident in his remark that the future is ▒that it's coming.. that it's coming already▒ (line 87). However, several children still remains unclear about time. For example, Juan states that tomorrow is the past (line 90) and Mariela asserts that ▒past.. that's the day after tomorrow▒ (line 95). Relying on the calendar as a visual cue, as well as words that indicate position, such as ▒forward▒ and ▒back▒ (line 104), I demonstrate the notion of future and past. The students seem to grasp the concept and reach agreement that future is ▒forward▒ (line 106).

**This exchange typifies what Halliday (1975) calls "heuristic language", which is used to verbally explore the world, to search for new knowledge, to decipher puzzles, and to ponder new understandings.**

## Conclusions

The collaborative talk examples introduced in the final section of this chapter center on the students' focus on linguistic conventions and structures. The learning about language theme is framed within a textual stance that considers children's understanding about the different functions and realms of language. Within these oral transactions children discover how language works and what it is for.

The sequences presented above manifest how children formulate meaning by becoming aware of the nuances of speech. Textual associations, such as semantic extensions, negotiation of word meanings, reformulations, clarifications, and the exploration of new ways of using language, expand the students' cognitive and linguistic understandings. These exchanges illustrate how collaborative talk can serve as a window on the verbal thought in which students are engaged as they attempt to understand and follow the oral text of the dialogue (Palincsar & David, 1991). They also show how children demonstrate their knowledge of language structures in their talk.

# CHAPTER 5

# CRITICAL PEDAGOGY AND COLLABORATIVE TALK: IMPLICATIONS FOR CULTURAL AND LINGUISTIC DIVERSE STUDENTS

> In maintaining a certain coherence with the educational plan to reconstruct new and more democratic educational programs for linguistic minority students, educators and political leaders need to create a new school grounded in a new educational praxis... with the principles of a democratic, multicultural, and multilingual society. (Macedo, 1997, p. 276)

## Cultural Responsive and Emancipatory Education

The transformation in demographics in the United States over the past twenty years has resulted in an increasingly diversified student population. This, in turn, has heightened the need to reevaluate the existing pedagogical practices and policies that serve minority students, in particular, students from non-English language backgrounds. One of the most profound conclusion that can be inferred from this study is the irrefutable value of the co-constructing of knowledge in the native language. The kinds of linguistic and cognitive exchanges that took place in our classroom may not have been as authentic, impassioned and unhindered in the children's newly acquired and developing second language. This is of particular import given the recent political and educational backlash against bilingual programs in the United States.

Ruiz (1997) contends that native language instruction goes beyond the development of language proficiency and cognitive growth. He argues that sociopolitical and sociolinguistic ramifications that arise from bilingual education provide the medium to brake from established social inequality constructs. That is, the use of the native language in the curriculum catapults minority students from their subjugated positions by sharing the power with the dominant group. Macedo (1997) concurs in that ▓...educators must demystify the standard dominant language and the old assumption about its inherent superiority. Educators must develop liberatory and critical bilingual programs informed by a radical pedagogy so that the minority language will cease to provide its speakers with the experience of subordination...▓ (p. 276). However, Ruiz (1997) cautions that often ▓the 'inclusion' of the language of a group has coincided with the exclusion of their voice▓ (p. 320) and adds that ▓voice is the central ingredient of critical pedagogy; without its consideration, there is no radical reform of curriculum▓ (p. 321).

Beside reformulating the value of teaching and learning in the native tongue, Wells (1989) also addresses the significance of voice, by proposing that ▓Where the aim of the teacher is to facilitate each individual's construction of knowledge through literate thinking and collaborative talk in the context of student-chosen topics of inquiry, all learners will be empowered, whatever the background from which they come.▓ (p. 271). Therein lies the immense value of collaborative classroom discourse for minority children. The examples of collaborative talk documented and analyzed in this study represent the kinds of cultural and sociopolitical responsive modes of teaching and learning that advance transformative pedagogy for cultural and linguistic diverse students.

In this closing chapter I present specific implications for the role of collaborative talk and practitioner-research in advancing the educational empowerment of cultural and linguistic diverse students. I also submit explicit recommendations, which are derived from the discursive transactions examined in this study, for a shift in paradigm from a transmission oriented method of instruction to a transformative and constructivist pedagogical model.

This chapter begins by reconsidering the research questions that drive the study and by reviewing the theoretical premises of the inquiry. The focus then shifts to a re-examination of the collaborative talk transactions and discursive patterns analyzed in Chapter 4. Finally, I present specific implications that advance transformative pedagogical practices for cultural and linguistic diverse students.

## The Inquiry

In this study I explored and analyzed the linguistic and cognitive transactions of young immigrant language minority children in the context of classroom collaborative talk. The discursive interchanges highlight the kinds of transformative thinking and learning that take place when the students and the teacher collaborate to build shared understandings and construct new meanings. Bartolomé (1994) summarizes the fundamental construct of this inquiry in her assertion that ▒...the characteristics of strategic instruction that I find most promising grow out of the premise that teachers and students must interact and negotiate meaning as equals in order to reach a goal▒ (p. 188).

### Reframing the Research Questions

The questions addressed here are framed within a critical pedagogy that directly subscribe to the empowerment of cultural and linguistic diverse students. The research questions that are undertaken in this study are;

(1) How do students use prior knowledge to negotiate meaning and develop shared understandings?

(2) How do cognitive and linguistic processes develop as students participate in classroom collaborative talk to co-construct new knowledge and negotiate meaning?

(3) In what ways do students extend and internalize understandings of vocabulary and word meaning while engaging in classroom collaborative talk?

To answer the research questions presented above, I aligned my analysis with four specific features of language and learning in the context of classroom collaborative talk that are situated within Halliday's (1975) theories of language development. The first research question regarding how children use their existing knowledge to reformulate meaning and develop shared understandings was examined within the cultural learning, language and prior knowledge theme. The second question concerning how children's cognitive and linguistic processes develop while engaging in the co-construction of knowledge and the negotiation of new meanings was analyzed within the social learning through language theme. The final question of this study pertaining to the ways that children extend and internalize new understandings of vocabulary and word meanings was addressed within the textual learning language and learning about language themes. These four themes provide the base for the interpretive and descriptive analysis of the oral text events examined in Chapter 4.

These research questions are formulated within the theory that learning and teaching are socially constructed endeavors that occur in collaboration with its participants (Tharp & Gallimore, 1988; Vygotsky, 1978; Wells, 1986). The questions are also framed within a critical pedagogy of empowerment that challenge the persistent notion that language minority children lack the adequate intellectual or cultural foundation to succeed in school. The significance of this research project lies in the documentation and analysis of young immigrant children's collaborative talk in their first language within the context of an urban classroom, and conducted through the observations and reflections of a teacher-researcher.

## Challenging the Legacy of Deficit Theories

The discursive transactions presented in this study afford candid examples of the potential that classroom collaborative talk has for embracing and unlocking the rich linguistic, cognitive and cultural resources that minority children bring to the school experience. More specifically, research that brings to the forefront discursive exchanges such as these, provides a powerful platform to dispute and combat the unyielding deficit modes of thinking.

San Miguel and Valencia (1998) charge that deficit ideologies are responsible for perpetuating the notion that Mexican American students experience school failure due to ▒...limited educability, poor motivation, and inadequate familial socialization for academic competence.▒ (p. 368). In concurrence with the critical and transformative stance of this study, the authors add that deficit theories subscribe to the popular 'blame the victim' approach while dismissing any consideration in how schools are structured to prevent students from learning.

The linguistic and cognitive transactions that my students and I actualized in our collaborative talks clearly refute the notion that Mexican American children have ▒...limited educability, poor motivation, and inadequate familial socialization for academic competence.▒ Unquestionably, interactions such as the one presented in sequence 1.2 (see appendix F) about land appropriation and immigration issues do not conform to this portrayal of minority students who are simple-minded and unresponsive.

On the contrary, the excerpts examined in this study reveal the kinds of critical thinking and inference making that cultural and linguistic diverse students exercise and express, even at a young age, given the opportunity and motivation. They also show how the same motivation that deficit theories espouse are lacking in minority students, need only be activated by a transformative pedagogy that incorporates the topics that are most relevant to their lives. Freire (1993) argues that students will only acquire real ownership of their learning when they are invited to ask their own questions on subjects that are important to them.

## A Move Toward a Critical/Transformative Pedagogy

The premises of this study adhere to Cummins' (1994) notion of the "collaborative relations of power" which values and acknowledges the sources of knowledge that minority students possess but are outside the dominant discourse of schools. The collaborative talk transactions examined in this project demonstrate how teachers can provide spaces for cultural and linguistic diverse students to work through their own meaning making in the context of legitimate and relevant curriculum.

The collaborative talk excerpts analyzed in Chapter 4 provide authentic glimpses into how the teacher mediates learning by providing guidance, assistance and strategic support to help children assume charge of their own learning (Moll, Tapia & Whitmore, 1993). This mediated process of teaching and learning is heavily dependent on how teachers and children interact to use social and cultural resources for developing thinking. Thus, the students are constantly interpreting and reformulating new sources of knowledge based on their own frames of reference.

Collaborative modes of teaching and learning, exemplified by our discursive transactions, also demonstrate that within the guided construction of knowledge, roles are interchangeable between students and the teacher. Pérez (1996) maintains that "Although the teacher may be the 'cultural informant' who knows more about the given topic, the selection, discussion, and direction of topic development must be a mutually negotiated endeavor." (p. 174). It is in this sharing of authority that students begin to see themselves as valuable contributors to the learning experience.

## Empowerment Through Collaborative Talk and Voice

Tharp & Gallimore (1991) assert that "all intellectual growth relies heavily on conversation as a form of assisted performance in the zone of proximal development" (p. 4). Because all classroom events are embedded in discourse, language becomes the primary means by which learners acquire knowledge and new understandings. However, language is more than the instrument for communicating messages; it helps to form the message (King, 1985). Hiebert and Fisher (1991) extend this idea by proposing that ▓...as meaning is negotiated through classroom discourse, oral language provides the medium for structuring and restructuring meaning.▓ (p. 143). Bloome & Egan-Robertson (1993) add that ▓when language is viewed as part of an on-going dialogue, as part of how people act and react to each other, then language is seen not as meaning per se but as meaningful, strategic action that is materially realized.▓ (p. 309).

Vygotsky (1978) emphasized both the significance of shared language in the development of thought and language, and the importance of social interaction in the learning process. He viewed language as a tool for thinking that children use in problem-solving, first by interacting with others, and then, after internalizing patterns of linguistic and cognitive processes, by independently engaging in problem-solving on their own. The discursive transactions enacted in our classroom reflect this development and appropriation of linguistic and cognitive resources and mechanisms that children begin to master and exercise by participating in collaborative talk.

Through the guided construction of knowledge, the teacher provides meaningful opportunities for the students not only to express their points of view, but also to reflect on their evolving understandings. Wells (1989) attests that ▓...collaborative talk that arises in the context of activities that are oriented towards goals of understanding, construction and presentation of student-owned topics both enables them to make progress towards those goals and provides opportunities for the development of more general strategies for effective problem-solving.▓ (p. 271). The extent to which a teacher can uncover students' conceptions and help them formulate new meanings is, to a large degree, a function of the inquiries and problems posed to the students. As students appropriate and internalize these strategies, they begin to formulate and test hypotheses without the teacher's mediation and start to become independent agents of their own learning. The students in this study not only built social relationships and shared experiences while engaging in our collaborative talks, but they also attended to the forms of language in an increasingly cognizant way.

The transactions examined in this study reveal how children use language to communicate their knowledge of concepts even when they do not possess the precise terminology. By engaging in collaborative talk, students are invited to rethink, reflectively select, organize and evaluate their ideas in order to create a clear, well-defined, and convincing linguistic formulation (Wells, 1989). Pérez (1996) adds that ▓The child strives for understanding and for being understood, thus acquiring genuine language.▓ (p. 174). Hence, collaborative talk supports the students and the teacher in extending semantic meanings and appropriating new vocabulary through authentic and purposeful interaction. Children's own initiations provide springboards for the reformulation of new meanings and allows them to internalize and appropriate these new understandings.

Our classroom conversations reflect a critical literacy component of the processes involved in reading and writing; students' understandings of sequence and continuity, and the appropriation of strategies to maintain cohesion. Furthermore, the differences in perspective and the discontinuities that unfolded in our collaborative talks illustrate how these can be interrelated and used to create new and more comprehensive understandings (Barnes & Todd, 1995). Our collaborative talks demonstrate how young children develop these understandings while engaged in meaningful and authentic discursive practices.

Our transactions also manifest how we collaborate to construct and conceive ideas that continually re-emerge and are renegotiated. This joint construction of knowledge contributed to the building of an authentic classroom community by creating understandings between us through references to the previous conversations and experiences we share. Patthey-Chavez, Clark & Gallimore (1995) contend that collaborative talk provides a tool to elicit student knowledge and incorporate diverse student backgrounds into the classroom discourse. The transactions examined in this study show how students make connections between the concepts that are embedded in our collaborative talk and their own experiences. Thus, our conceptions and formulations are forged in the context of discussions that encompass the students' own understandings. Pérez asserts that (1996) ▓Classroom instructional conversations must recreate true conversations in which both the teacher and students are engaged as partners in the pursuit of some new understanding.▓ (p. 174)

## Conclusions

The aim of this study is twofold; first, to explore the linguistic and cognitive patterns that emerged in an urban bilingual kindergarten classroom while engaging in the shared construction of meaning through collaborative talk; and second, to dispute persistent deficit modes of thinking by presenting an explicit portrayal of minority children engaged in elaborate and complex linguistic and cognitive practices that are exacted form their rich cultural and linguistic resources. The collaborative talk transactions analyzed in the preceding chapter demonstrate the learning and teaching potential that arises from critical and cultural responsive pedagogical practices. In particular, the prospects of such transformative and collaborative paradigm for cultural and linguistic diverse students are invaluable.

The pedagogical implications for linguistic and cultural diverse students derived from this research study are strikingly evident. In order for minority students, in particular those from non-English speaking backgrounds, to benefit from their education and to succeed in the society at large, we as educators are directly responsible for providing students with a clear sense of their own possibilities.

For any serious consideration in reforming established and failed transmission oriented and remedial forms of teaching and learning for minority students, educators and policy makers must take into account the role of language and culture in teacher preparation. That is, teachers must be educated to value cultural diversity and to communicate more effectively with diverse students. Moreover, teachers who share the experiences and understandings of their students are in a stronger position to effectively interact with their students, anticipate their thoughts, collaborate to construct cognitive domains and jointly pursue education and knowledge (Delgado-Gaitan & Trueba, 1991).

Studies such as this offer a view into how young school age children, who are recently immigrated and who are typically considered disadvantaged by the mainstream society, engage in complex cognitive and linguistic processes in collaboration with the teacher. The collaborative talk transactions documented in this study also provide windows into how a teacher-researcher creates spaces for the negotiation of meaning based on a reflective mode of teaching and learning.

This study reflects what happens when the teacher provides social and intellectual contexts that support language learning and use. Numerous researchers (Barnes & Todd, 1995; Cook-Gumperz & Gumperz, 1992; Wells, 1986) have called attention to the fact that learning is not a matter of simple information flow or facts recall, rather, it is an intrapersonal process that relies on the shared conception of discursive interaction. Within this theoretical framework a transformative and critical pedagogy emerges. One that elevates learners to active participants in their own learning in collaboration with the teacher. Likewise, the educators' role is transformed from one that imparts information and facts, to one that engages in the shared construction of knowledge with their students.

> No educational reform can get off the ground without an adult actively and honestly participating- a teacher willing and prepared to give and share aid, to comfort and to scaffold. Learning in its full complexity involves the creation and negotiation of meaning in a larger culture... (Bruner, 1996, p. 84)

## Appendix A

El Reino del Reves
11-8-94

Maestra: [leyendo de la canción ecrita por la maestra en el libro grande "EL REINO DEL REVES"] NADA EL PAJARO Y VUELA EL PEZ. ¿Por qué a veces se dice pescado y.. a veces se dice pez?
Cristal: Porque cuando esta muerto se dice pescado y es pez cuando esta vivo.
Maestra: ¿Y cómo sabes?
Cristal: Porque estaba pensando.
Maestra: ¡Aaaah! Vieron, Cristal estaba pensando. Y es cierto, cuando los peces estan vivos se dicen pez y cuando estan muertos son pescados.
Vicente: Mi mamá un día compró pescado.
Maestra: ¿Tu mamá lo cocinó?
Vicente: [afirma con la cabeza]
Maestra: ¿Y era un pez o un pescado?
Vicente: Pez
Maestra: ¿Y despues?
Marisol: ¡Pescado!
Maestra: ¿Quién de ustedes compra pescado para comer? ¿Quién ha ido a pescar?
Elisa: (*** ***) mi papi fué con mi tío a pescar.
Maestra: ¿Y cuando fueron a pescar, que hicieron?
Elisa: Pescaron pescados..
Maestra: ¿Con qué?
Elisa: .. con un palito
Maestra: ¿Cómo se llama eso?
Raul: Para pescar.
Cs: (*** ***)
Maestra: ¿Y qué hay que ponerle al final del hilo?
Cs: #Viboras#
#Gusanos#
Maestra: ¿Dónde se pondrá el gusano?
Cs: (*** ***)
Eddy: En un ganchito.
Maestra: Si, se pone en un-- un anzuelo [olvidandose momentariamente de la palabra, mira a la investigadora, que le provee la palabra] anzuelo, gracias.
Elisa: Nosotros comemos cangrejos.
Cristal: Mi hermana come cagrejos.
Maestra: Aaaah.. Y ¿cómo se pezcan los cangrejos? ¿Con una caña de pescar?
Cs: #¡No!#

Maestra: ¿Cómo se pescarán los cangrejos?
Oscar: Con.. caña.
Maestra: Los cangrejos, como están en el fondo del mar se pescan con una canasta o una red.
Elisa: Mi papi agarró unos pescaditos chiquitos que nos llevamos a la casa.. con una red.
Maestra: Ahh, si, esos chiquitos se pescan así, con una red.
Iris: (*** ***) con mi papi.. estaban pescando y sacaron una tortuga.
Maestra: ¿Con una caña o con una red?
Iris: Con una caña.
Maestra: ¿Con una caña? [como cuestionando que pueda ser con una caña]
Iris: [afirma con la cabeza]
Maestra: ¿Y qué hicieron con ella?
Iris: No se.
Maestra: ¿Y dónde fué eso?
Iris: .. en una parte.. en un lago.. en México.
Maestra: En un lago.. Ok.

The Upside Down World
English Translation
11-8-94

Teacher: [reading from the song written by the teacher into a Big Book "THE UPSIDE DOWN WORLD"] SWIMS THE BIRD AND FLIES THE FISH. Why do we sometimes say fish and.. and sometimes we say caught fish?
Cristal: Because when it is dead we say caught fish and fish when it is alive.
Teacher: And how do you know?
Cristal: Because I was thinking.
Teacher: Aaaaah! Did you see? Cristal was thinking. And it is true, when fish are alive we say fish and when they are dead we say caught fish.
Vicente: One day my mom bought fish.
Teacher: Did your mom cook it?
Vicente: [nods]
Teacher: And was it a fish or a caught fish?
Vicente: Fish.
Teacher: And then?
Marisol: Caught fish!
Teacher: Which one of you buys fish to eat? Who of you goes fishing?
Elisa: (*** ***) my daddy went fishing with my uncle.
Teacher: And when they went fishing, what did they do?
Elisa: They caught fish..
Teacher: With what?

Elisa: .. with a little stick.
Teacher: What is that called?
Raul: Something to fish with.
Cs: (*** ***)
Teacher: And what does one put at the end of the string?
Cs: #Snakes#
#Worms#
Teacher: Where do you think the worm is placed?
Cs: (*** ***)
Eddy: On a little snare.
Teacher: Yes, you put it on a -- [momentarily forgetting the word, looks at researcher, who provides the word] a fishing hook, thank you.
Elisa: We eat crabs.
Cristal: My sister eats crabs.
Teacher: Aaah.. and, how do you catch crabs? With a fishing rod?
Cs: #No!#
Teacher: How do you think crabs are caught?
Oscar: With.. a fishing rod.
Teacher: Crabs, since they are at the bottom of the ocean are caught with baskets or with a net.
Elisa: My daddy caught some fish that were really small, that we took home.. with a net.
Teacher: Aaaah yes, those little fish are caught like that, with a net.
Iris: (*** ***) with my daddy.. they were fishing and they took out a turtle.
Teacher: With a fishing rod or a net?
Iris: With a fishing rod.
Teacher: With a fishing rod? [as if questioning the possibility that the turtle was caught with a fishing rod]
Iris: [nods]
Teacher: And what did they do with it?
Iris: I don't know.
Teacher: And where was that?
Iris: .. in a place.. in a lake.. in México.
Teacher: In a lake.. Ok.

## Appendix B

Naranjas y Poros
11-18-94

Maestra: ¿Qué será esto? [mostrando un dibujo de una naranja]
Cs: #Manzana#
#Limones#
#Naranja#
Maestra: Es una naranja, ¿qué tienen de parecido los limones y las naranjas? [muestra un dibujo de un limón]
Oscar: Tienen puntitos.
Maestra: ¿Cómo se llaman los puntitos?
Cs: (***)
Esteban: Granos.
Mariela: ¡Poros!
Maestra: La gente también tiene poros, gente viejita como yo [riendose].
Cs: #Poros, poros#
Maestra: Ah, encontramos una naranja [aceptando una naranja de plástico que Lida trajo del area de jugar], gracias Lida. ¿A ver?, ¿qué tenemos aca? [apuntando a la indentación de donde crece el tallo]
Esteban: Bola.
Lida: Una bolita.
Cs: (*** ***)
Esteban: ¡El pezón!
Maestra: ¿El pezón? [enfatisando, como si eso no fuera posible]
Cs: [riendose]
Vicente: Es el.. el lazo donde estaba la planta.
Maestra: ¿Oyeron lo que dijo Vicente? Que aca [apuntando a la indentación de la naranja de plástico] estaba pegado a la planta y de aca salía el tallo, ¿verdad? porque estas naranjas, ¿a dónde crecen?
CF: De las plantas.
Maestra: ¿Qué tipo de plantas? ¿Alguien sabe?
Oscar: Anaranjado.
Cs: [no responden]
Maestra: [extiende los brazos para indicar algo grande y alto]
Cs: #Grandes#
Mariela: De un árbol.
Maestra: Aaaaah ¿No han visto arboles de naranjas que tienen las naranjas así colgando?
Cs: #Yo si#
#Yo#
#Yo también#

Lida: También hay de manzanas.
Esteban: Maestra, nosotros vimos películas de naranjas.
Maestra: Vamos a preguntarle a Vicente como sabe que de aca sale el tallo.
Vicente: .. porque plantan unas semillas.. es que comen unas naranjas y despues le hechan las semillas y despues crecen las plantas y despues crecen las naranjas.
Maestra: Ooooh, tienen que estar pegadas a las plantas de alguna manera, por eso tienen esto.. un tallo.
Raul: Y sacan unas semillas de ahí..
Esteban: Porque esa cosa amarilla es de la.. es de la planta.
Maestra: Mmmm.. Ok, se fijaron que esta es una naranja de plástico, pero si se fijan en una naranja de verdad tienen esos.. ¿cómo se llaman?
Raul: Granitos.
Esteban: Poros.

## Oranges and Pores

English Translation
11-18-94

Teacher: What would this be? [showing a picture of an orange]
Cs: #Apple#
#Lemons#
#Orange#
Teacher: It's an orange, how are lemons and oranges alike? [showing a picture of a lemon]
Oscar: They have little dots.
Teacher: What are those little dots called?
Cs: (***)
Esteban: Pimples.
Mariela: Pores!
Teacher: People also have pores, old people like me [laughing].
Cs: #Pores, pores#
Teacher: Aaah, we found an orange [accepting a plastic orange that Lida brought from the playhouse], thank you Lida, let's see.. what do we have here? [pointing to the indentation on the orange where the stem grows]
Esteban: Ball.
Lida: A little ball.
Cs: (*** ***)
Esteban: The nipple!
Teacher: The nipple? [emphasizing, as if this were not possible]

Cs: [laughing]
Vicente: It is the.. the cord were the plant was.
Teacher: Did you hear what Vicente said? That here [pointing to the indentation on the plastic orange] was connected to the plant and from here the stem comes out, right? Because these oranges, how do they grow?
CF: From plants.
Teacher: What type of plants? Does anybody know?
Oscar: Orange.
Cs: [no response]
Teacher: [makes a motion with arms indicating something big and tall]
Cs: #Big#
Mariela: From a tree.
Teacher: Aaaah, haven't you seen orange trees that have the oranges like this, hanging?
Cs: #I have#
#I#
#Me too#
Lida: There are also ones with apples.
Esteban: Teacher, we saw movies about oranges.
Teacher: Let's ask Vicente how he knows that the stem comes out of here.
Vicente: .. because they plant some seeds.. it's that they eat some oranges and then they throw the seeds and then the plants grow and then the oranges grow.
Teacher: Ooooh, they have to be attached to the plants somehow, that's why they have this.. a stem.
Raul: And they take out some seeds from there..
Esteban: Because that yellow thing is from the.. from the plant.
Teacher: Mmmm.. Ok, did you notice that this is a plastic orange, but if you look at a real orange it has these.. what are they called?
Raul: Little pimples.
Esteban: Pores.

## Appendix C

LA ESTACION DE BOMBEROS, lectura en voz alta
Incendios
1-25-95

[La mitad de la clase esta sentada alrededor de una mesa. Pegado a la pared hay 15 fotocopias de tapas de libros escritos por Robert Munsch cubiertas por un plástico. Las fotocópias de las tapas son de libros escritos en inglés y/o en español]

Maestra: ¿Por qué yo le puse puntitos rojos a unos y a otros no? [refiriendose a las tapas de los libros]
Arturo: Porque algunos son más grandes que otros.
Maestra: Fijense en los que tienen y en los que no tienen puntitos rojos. ¿Cuál será la diferencia?
Mariela: Porque hay.. hay algunos libros ahí que no los ha leido todavía.
Maestra: Oooh, eso podría ser. Que hay algunos libros que no hemos leido todavía. Pero yo he leido este libro [apuntando a LA PRINCESA VESTIDA CON UNA BOLSA DE PAPEL] y también he leido este [apuntando a EL CUMPLEAÑOS DE MOIRA] y entonces.. ¿este y este tienen puntos rojos?
Cs: #Noo#
Maestra: Entonces ¿por qué a algunos le puse punto rojo y a otros no?
Cs: #Porque..#
#Porque ya lo leimos#
Maestra: Pero hay algunos que tienen puntos rojos y no los hemos leido y otros que no tienen puntos rojos y ya los hemos leido [apunta a los que han leido y a los que no han leido con y sin puntos]. Piensen.. piensen..
Mariela: Yo ya se.. porque hay algunos libros que no los ha leido y no le pone y hay algunos libros que si los ha leido y si le pone.
Maestra: Pero ¿por qué?, piensen.. .. piensen.
Raul: Es que.. es que los demás estaban en español.
Maestra: Oooh, y ¿cuáles estan en español?
Raul: Los que tienen el puntito rojo.
Maestra: ¿Y cómo supiste?
Raul: Porque esos.. como yo se que los leiste en español.
Maestra: Aaah, Raul estaba pensando y se dió cuenta que todos los que tienen punto rojo estan en..
Cs: #Español#
Maestra: En español.. .. y hoy vamos a hablar de.. [mientras busca el libro en una caja llena de libros escritos por Robert Munsch] LA ESTACIÓN DE BOMBEROS, aca esta.
Hector: La estación de bomberos.. en español.

Maestra: ¿Este está en español?

Cs: #Si#

Maestra: ¿Cómo saben? [busca y saca el mismo libro de la caja escrito en inglés y muestra las dos versiones]

Arturo: Las letras estan más chiquitas.

Maestra: Si, están más chiquitas ¿en el libro en español o en el de inglés? [pone los dos libros en la mesa]

Mariela: El de inglés.

Maestra: Y también los dos tienen el nombre de el autor, Robert Munsch, y el ilustrador, Michael Martchenko.. pero en inglés los pusieron arriba y en español los pusieron..

Cs: #Abajo#

Vicente: Y.. y también-- porque el color-- este rojo es más bajito [la versión en ingles tiene en la tapa un rojo más claro que el rojo de la tapa de la versión en español]

Maestra: Aaah, fijense el rojo es un poquito distinto. Este rojo [apuntando a los dos libros] y este rojc casí son iguales pero no son..

Vicente: Porque este está más bajito y este está más fuerte.

Maestra: Si, este es más fuerte y este está menos fuerte, dice Vicente. Ok, sientense bien.. porque si no, la gente de atras no puede ver. Lo vamos a leer y despues.. vamos a hablar de lo que leimos y lo vamos a ecribir en un papel. LA ESTACIÓN DE BOMBEROS, ESCRITO POR ROBERT MUNSCH, ILUSTRADO POR MICHAEL MARTCHENKO. [habre el libro a la página de dedicación] ¿y esta página quién se acuerda como se llama?

Cs: [no responden]

Maestra: La página de la dedicación y este libro.. se lo dedicaron a.. HOLLY MARTCHENKO.. Y A MICHAEL VILLAMORE.. Y SHEILA PRESCOTT.. ¿Y quién se acuerda como se llamaban los nenes en los cuentos.. los niños?

Liana: Sheila.

Maestra: Sheila, ¿y el otro niño?

Mariela: Miguelito.

Maestra: ¿Y cómo se dice en inglés?

Jesus: **Michael.**

Maestra: Aah ¿ven? Porque realmente los personajes son dos niños que ellos conocen.. quizas son sus hijos.. o sobrinos de Michael Martchenko y de Robert Munsch.. ¿Listos? MIGUELITO Y SHEILA IBAN CAMINANDO EN LA CALLE, Y CUANDO PASARON ENFRENTE DE LA ESTACIÓN DE BOMBEROS.... ¿Quién ha pasado por una estación de bomberos?

Cs: #Yo, yo#

Maestra: Raul ha pasado por una estación de bomberos, y ¿por dónde queda?

Raul: Esta lejitos.

Hector: Hay una cerca de mi casa.

Maestra: Porque hay muchos de ustedes-- ¿ustedes piensan que hay pocas estaciones de bomberos o muchas?

Arturo: Muchas.

Maestra: ¿Para qué tienen que haber muchas?

Vicente: Porque si hay un fuego.. se explota y.. y..

Maestra: Pero ¿por qué tienen que haber muchas?

Vicente: .. porque luego, si se queman dos casas.. una va a otra y la otra va a la otra.

Jesus: Y también mandan policía a las dos partes.

Maestra: Si, ahora vamos a hablar de los policías. Entonces hay que tener muchas estaciones de bomberos por si hay varios incendios a la misma vez. Ahí esta la estación de bomberos [mientras muestra el dibujo en el libro] y siempre tienen la puerta de.. de la cochera abierta.. y es muy grande, ¿por qué siempre estará habierta y es tán grande?

Vicente: Para que no se la roben.

Mariela: No, para que entre el camión.

Cs: #Para que..#

#Para..#

Maestra: Los camiones de bomberos son grandes.. no son chiquitos como coches.. ¿y por qué siempre estan abierta las puertas?

Vicente: Por si suena la alarma.

Maestra: Si, entonces no pierden tiempo y salen rápido.

Iris: En la noche yo oigo los bomberos.

Arturo: Si, en la noche.

Cs: (*** ***)

Maestra: Ahora vamos a hablar de los bomberos, ¿Eddie?

Eddie: Ahí unos bomberos que estaban quemando las casas.

Maestra: ¿Los bomberos queman las casas?

Cs: #Nooo#

Jesus: Los bomberos sacan una mangera y hechan agua.

Iris: Quitan la lumbre.

Maestra: Aah, quitan la lumbre.. el fuego.. y Eddie ¿tu viste a los bomberos enfrente de tu casa que se estaba quemando?

Eddie: Si.

Maestra: Ok. Ahora vamos a hablar de eso. ....VAMOS A SUBIRNOS AL CAMIÓN DE BOMBEROS GRANDES.... Pero si ustedes hacen eso.. ¿es peligroso?

Cs: #Yo no lo hago#

#No#

Cristal: Cuando los niños-- porque los niños no saben manejar.

Maestra: No, y también por otra cosa.

Vicente: Porque hay fuego y luego se queman.

Cristina: Ms Soltero.. yo ví una película donde un señor se quemó.

Maestra: ¿Y qué pasó?

Fernando: Se hizo calavera.

Maestra: Y estaban-- ¿había bomberos?

Cristal: No.

Maestra: ¿No?

Vicente: Si, porque luego los gangeros queman las casas.

Maestra: Aah, ¿cómo sabes de eso Vicente?

Vicente: Porque un día estaban prendiendo una casa..

Maestra: ¿Y tu lo viste.. o te lo contaron?

Vicente: Yo lo ví. Tenían dos encendedores.. y.. y.. uno lo llevaron adentro de la puerta.. y el otro-- con ese encendieron la casa y el otro lo aventaron ahí adentro.

Maestra: ¿Por qué habrán quemado esa casa?

Arturo: Porque son malos.

Cs: (*** ***)

Raul: Una vez.. pasamos y se estaba quemando la casa de mi hermano.

Maestra: ¿De tu hermano o de tu tío?

Raul: De mi tío.. mmm.. y vinieron los bomberos y le hecharon agua.. en.. entonces fueron a vivir a mi casa despues de que se quemó.

Maestra: Ooh, porque ¿cómo quedó la casa? ¿tu la viste despues de que se quemó?

Raul: Se quemó porque era de tabla.

Maestra: Aaah, era de madera hecha con tablas y ¿qué pasa con la madera?

Cs: #Se quema#

Maestra: Se quema muy facilmente.. ¿y cómo quedó la casa?

Raul: Bien quemada.

Maestra: Bien quemada, Ok. ....LLEGARON A UN INCENDIO ENORME.... ¿qué será un incendio?

Cristal: La lumbre.. cuando se esta prendiendo.

Mariela: Cuando se quema.

Maestra: Un incendio.. si, es lumbre.. pero ¿cómo se puede decir de otra manera?

Arturo: Fuego.

Maestra: Fuego o lumbre. HABÍA MUCHO HUMO DE MUCHOS COLORES.... DE VIOLETA, VERDE Y AMARILLO. ¿Qué color es violeta?

Cs: [no responden]

Jesus: Rojo clarito.

Maestra: ¿Nadie sabe?

Fernando: Anaranjado.

Maestra: Violeta es otra manera de decir.. [apunta a la camisa morada de Fernando]

Cs: #Morado#

Maestra: Morado. En algunas partes, en vez de decirle morado, le dicen violeta.. o guinda. En Argentina le decimos violeta y en México le dicen morado. Como por ejemplo, ¿quién sabe que color es colorado?

Hector: Blanco.

Cs: #Rojo#

#Rojo#

Maestra: Colorado es lo mismo que rojo, solo que es otra manera de decirlo. Ok. ....¡NI MI PROPIA MADRE ME PUDO RECONOCER! ¿Y por qué no lo reconoció?

Cristal: Porque estaba pintado.

Mariela: No, porque estaba todo sucio de puro fuego.

Maestra: Cuando sale el fuego.. ¿qué sale despues del fuego--más arriba?

Vicente: Humo.

Maestra: Humo.. ¿Cuándo se va que deja atrás?

Arturo: Colores.

Maestra: ¿De qué color?

Cs: #Rojo#

#Amarillo#

#Violeta#

Maestra: ¿Deveras deja esos colores? ¿De qué color es el humo?

Cs: #Blanco#

#Negro#

#Rojo#

Eddie: ¡Gris!

Maestra: ¡Gris! Hay humo blanco y hay humo gris. El humo blanco no sale del fuego, el humo gris si.. y a veces es tán, tán gris que parece..

Cs: #Negro#

Maestra: ....ENTONCES SHEILA ENTRÓ A SU CASA Y TUVO QUE QUEDARSE EN REMOJO EN LA BAÑADERA POR CINCO DÍAS HASTA QUE POR FÍN QUEDÓ LIMPIA. ¿Ustedes se pueden quedar cinco días en la bañadera?

Cs: [riendose] #no#

Maestra: ¿Qué pasaría si se quedan..?

Vicente: Se enferman.. porque se pone el agua fría.

Maestra: Oooh, se pone fría el agua. ¿Quién toma baños y quién toma duchas?

Cs: [no responden]

Maestra: ¿En la bañadera?

Arturo: Yo tomo baños.

Maestra: ¿Tu tomas un baño en la bañadera? ¿O ducha?.. el agua que cae de arriba. [dandose cuenta que los niños no tienen familiaridad con la palabra "ducha"]

Cristal: Nosotros tenemos regadera.

Maestra: Aaah, regadera. En México le dicen regadera..

Cs: #Yo#

#Yo también#

Maestra: En Argentina le dicen ducha.. pero ustedes le dicen regadera.. es lo mismo. ¿Quién se baña en la regadera?

Cs: #Yo, yo#

Maestra: ¿Y qué les gusta más, la regadera o la bañadera?

Cs: #La regadera#

#A mi me gusta más la bañadera#

#A mi también#

Maestra: A ver, le vamos a preguntar a Raul, ¿por qué a el le gusta más en la regadera?

Raul: Porque el agua esta más caliente.

Maestra: Ooh, Ok. Y a Eddie ¿qué le gusta más?

Eddie: La regadera.

Maestra: ¿Por qué?

Eddie: Porque se siente como lluvia.

Maestra: Aah, se siente como lluvia.. ¡que rico! Liana, ¿y a ti, qué te gusta más?

Liana: La regadera.. porque.. porque la agua.. sale mucho caliente.

Maestra: Ooh, el agua sale muy caliente, igual que a Raul. ¿Y a quién le gusta la bañadera?

Cs: #A mi#

Maestra: A Fernando.. a Cristal.. a ¿a quién?.. a Hector.

Hector: La bañadera y también la regadera.

Maestra: A mi también me gustan las dos.

Cs: (*** ***)

Maestra: Ok. ¿Todos pueden ver? ....DESPUES DE UNOS DIAS.... Y SHEILA AGARRÓ SU MANO Y LO LLEVÓ ADENTRO DE LA ESTACIÓN DE LA POLICÍA. Sheila es.. ¿qué?

Cs: #Traviesa#

#Mala#

Maestra: ¿Es mala?

Cs: #No, traviesa#

Maestra: Traviesa y ¿saben qué? Es muy curiosa, quiere saber todo-- por eso quiere ir a ver la estación de bomberos, la estación de policía.. porque ella es muy curiosa y quiere aprender.. es un poquito traviesa porque a veces esas cosas que hace son peligrosas. [da vuelta a la última página]

Cs: #Y colorín colorado, este cuento se ha acabado#

Maestra: ¿Y cómo saben que esta es una estación de policía y no una estación de bomberos? [apuntando a la última página donde hay un dibujo de una estación de policía]

Cristal: Ahí no hay una puerta grande.

Cs: (*** ***)

Mariela: Por los sombreros.

Maestra: Aah, porque no hay una puerta grande y los sombreros de los policías son diferentes a los de los bomberos.. pero aca hay un bombero que no tiene casco.. porque no todos los bomberos se visten con sus trajes de bomberos todo el tiempo. Se los ponen.. ¿cuándo?

Jesus: Cuando una casa se quema.

Mariela: Despues se lo ponen.

Arturo: O explota.

Maestra: Cuando una casa se quema o explota se ponen sus trajes. Explotan las casas porque hay gas y de ahí sale el incendio, a veces.

Arturo: ¿Gas?

Maestra: ¿Quién sabe lo que es gas?

Cs: #Yo se, yo se#

Vicente: Lo que le hechamos al carro.

Maestra: Ah, gasolina.. aha.. y también..

Cristal: Aceite.

Maestra: Aceite y.. eeeh.. ¿con qué prenden el horno ustedes?

Iris: Con cerillos.

Maestra: Con cerillos, ¿y cómo se prende, que tiene?

Cs: [no responden]

Maestra: Tiene gas por abajo y así se prende. Ok.

...

Maestra: Ok. Vamos a escribir.. todo lo que sabemos de los bomberos [escribe "bomberos" en el medio del papel y lo circula] Vicente ¿los bomberos que hacen?

Arturo: Ayudan.. ayudan a la gente.

Jesus: Y.. y también.. también..

Maestra: Los bomberos ayudan a la gente [escribe "ayudan a la gente"] ¿Cómo ayudan a la gente?

Vicente: Apagan el fuego.

Maestra: [pone una linea saliendo del círculo y escribe "apagan el fuego"]

Jesus: Y también con la mangera.

Maestra: Con la mangera [escribe "mangera"]. Ahora yo quiero saber quien ha visto un incendio.

Cs: #Yo, yo#

Maestra: Ok. Esas personas que han visto un incendio-- pero no en la tele, en la calle-- quiero que me expliquen como son los incendios.. porque los bomberos apagan los incendios [escribe "incendios"] ¿Con que letra empieza incendio?

Cs: #I#

Jesus: No lo tenemos ahí arriba [apuntando a un papel grande colgado en la ventana con una lista de palabras que empiezan con la letra i]

Maestra: No, ¡hay que ponerlo!

Cs: (*** ***)

Maestra: ¿Quién ha visto un incendio?

Cs: #Yo, yo#

Maestra: A ver, Jesus nos quiere contar. Pero tiene que ser algo que no halla salido en la tele.. despues me dicen de incendios que vieron en la televisón. ¿Qué viste, Jesus?

Jesus: Un gangero puso una bomba en-- cuando ya iba a venir a una casa.

Maestra: ¿Y cómo sabes?

Jesus: Porque yo lo ví.. que vino y lo puso cerca de la casa.

Maestra: ¿Y tu lo viste en la tele-- lo viste tu o te lo contaron?

Jesus: Me lo contaron.

....

Maestra: ¿Cómo pueden empezar los incedios?

Vicente: Un niño chiquito.. prende la estufa.

Maestra: Oooh, la estufa.. ¿Y qué pasa?

Vicente: Se quema la casa.

Maestra: ¿Siempre que prenden la estufa se quema la casa?

Arturo: No, no siempre.

Maestra: ¿Cuándo es que se quema la casa?

Hector: Cuando dejan los cerillos junto al fuego.

Maestra: Ooh, si dejan los cerillos junto al fuego se pueden encender.. [Iris levanta la mano] ¿y qué otra manera, Iris?

Iris: Si lo dejan así, prendido, y se van de la casa.

Maestra: Si uno prende el horno y se va.. se puede incendiar la casa. Entonces los cerillos, [escribe "cerillos"] dejando la estufa prendida [escribe "dejar la estufa prendida"], ¿y qué más?.. .. ok, esta va a ser la tarea.. tienen que preguntarle a sus papás, o tíos o tías cuales son otras maneras que ellos han visto que se incendian las casas.. si lo han visto en la vida real o en la tele o lo han leido en alguna parte.. como un incendio puede empezar. [se para y cuelga el papel, los niños se paran]

Cs: (*** ***)

Hector: También las casas se pueden quemar con la electricidad.

Maestra: ¡Aaahh! ¿Oyeron lo que dijo Hector? Que las casas también se pueden quemar por la electricidad. ¡Mañana hablamos de eso! Que bien.

THE FIRE STATION, Read Aloud  
Fires  
English Translation  
1-25-95

[Half the class is sitting around a table. On the board are 15 laminated photocopies of covers of books written by Robert Munsch. The copies of the covers are of books written in English and/or Spanish]

Teacher: Why did I put little red dots on some and not on others? [refering to the book covers]

Arturo: Because some are bigger than others.

Teacher: Look at the ones that have and the ones that don't have red dots. What might the difference be?

Mariela: Because there are.. there are some books there, that you have not read yet.

Teacher: Oooh, that could be. That there are some books that we have not read yet. But I read this book [pointing to THE PAPER BAG PRINCESS] and I also read this one [pointing to MOIRA'S BIRTHDAY] and then.. this one and this one have red dots?

Cs: #Noo#

Teacher: So then, why did I put red dots on some and not on others?

Cs: #Because..#

Mariela: Because we already read them.

Teacher: But there are some that have red dots and we haven't read them and others that don't have red dots and we have already read them [points to the ones we have read and the ones we have not, that have or don't have red dots]. Think.. think..

Mariela: I already know.. because there are some books that you have not read and you don't put dots and there are some books that you have read and you put dots.

Teacher: But why? Think.. .. think.

Raul: It's that.. it's that the rest are in Spanish.

Teacher: Oooh, and which ones are in Spanish?

Raul: The ones that have a little red dot.

Teacher: And how did you know?

Raul: Because those.. it's because I know you read them in Spanish.

Teacher: Aaah, Raul was thinking and he realized that all the ones that have a red dot are in..

Cs: #Spanish#

Teacher: In Spanish.. .. and today we are going to talk about [while looking in a box full of books written by Robert Munsch] THE FIRE STATION, here it is.

Hector: The fire station.. in Spanish.

Teacher: Is this one in Spanish?

Cs: #Yes#

Teacher: How do you know? [looks for and takes out of the box the same book in English and shows both versions]

Arturo: The letters are smaller.

Teacher: Yes, they are smaller, in the Spanish or the English book? [places both books on the table]

Mariela: The English one.

Teacher: And also both have the name of the author, Robert Munsch, and the illustrator, Michael Martchenko.. but in English they put it on top and in Spanish they put it..

Cs: #On the bottom#

Vicente: And.. and also-- because the color-- this red is lower [the cover of the English version has a lighter red than the cover of the Spanish version]

Teacher: Aaah, look, the red is a little different. This red [pointing to the two books].. they are almost the same but they are not..

Vicente: Because this one is lower and this one is stronger.

Teacher: Yes, this one is stronger and this one is not as strong, Vicente says. Ok, sit down.. otherwise the people in the back can't see. We are going to read it and then later.. we are going to talk about what we read and we are going to write it on this paper. THE FIRE STATION, WRITTEN BY ROBERT MUNSCH, ILLUSTRATED BY MICHAEL MARTCHENKO. [opens the book to the dedication page] And this page, who remembers what it is called?

Cs: [no response]

Teacher: The dedication page and this book.. was dedicated to.. HOLLY MARTCHENKO.. AND TO MICHAEL VILLAMORE.. AND SHEILA PRESCOTT.. and who remembers what the children's names were in the stories.. the children?

Liana: Sheila.

Teacher: Sheila, and the other child?

Mariela: Michael.

Teacher: And how do you say it in English?

Jesus: **Michael**.

Teacher: Aah, you see? Because, really the characters in the stories are two children that they know.. maybe they are their children.. or nephews and nieces of Michael Martchenko and Robert Munsch.. Ready? MICHAEL AND SHEILA WERE WALKING DOWN THE STREET. AS THEY PASSED THE FIRE STATION.... who has passed by a fire station?

Cs: #Me, me#

Teacher: Raul has passed by a fire station, and where was it?

Raul: It's a little far.

Hector: There is one close to my house.

Teacher: Because there are a lot of you-- do you think there are a few fire stations or a lot?

Arturo: A lot.

Teacher: Why do we need a lot?

Vicente: In case there is a fire.. it explodes and.. and..

Teacher: But, why do we need a lot?

Vicente: .. because then, if two houses burn down.. one goes to the other and the other goes to the other.

Jesus: And they also send the police to both places.

Teacher: Yes, we are going to talk about the police in a minute. So then, we need many fire stations in case there are a lot of fires at the same time. There is the fire station [while showing the picture in the book] and they always have the door of.. of the garage opened.. and it is very big, why would it always be opened and is so big?

Vicente: So that they don't steal it.

Mariela: No, so that the truck can get in.

Cs: #So that..#

#For..#

Teacher: The fire trucks are big.. they are not small like cars.. and why are the doors always opened?

Vicente: In case the alarm goes off.

Teacher: Yes, then they don't waste time and they can get out quickly.

Iris: At night I hear the fire fighters.

Arturo: Yes, at night.

Cs: (*** ***)

Teacher: In a minute we are going to talk about the fire fighters, Eddie?

Eddie: Over there, some fire fighters were burning a house.

Teacher: The fire fighters burn houses?

Cs: #Nooo#

Jesus: The fire fighters get out a hose and they throw water.

Iris: They take away the light.

Teacher: Aah, they take away the light.. the fire.. and Eddie, you saw the fire fighters in front of your house when a house was burning?

Eddie: Yes.

Teacher: Ok. We'll talk about that. ....LET'S GO INTO THE ENORMOUS FIRE TRUCK.... but if you do that.. is it dangerous?

Cs: #I don't do it#

#No#

Cristal: When children-- because children don't know how to drive.

Teacher: No, and also because of something else.

Vicente: Because there is fire and then they get burned.

Cristina: Ms Soltero.. I saw a movie where a man got burned.

Teacher: And what happened?

Fernando: It became a skull.

Teacher: And there were-- were there fire fighters?

Cristal: No.

Teacher: No?

Vicente: Yes, because then the gang members burn the houses.

Teacher: Aah, how do you know about that Vicente?

Vicente: Because one day they were setting a house on fire..

Teacher: Did you see it.. or someone told you?

Vicente: I saw it. They had two lighters.. and.. and.. one they took inside the door.. and the other one-- with that one they lit the house and the other one they threw it in there.

Teacher: Why would they have burned that house?

Arturo: Because they are bad.
Cs: (*** ***)
Raul: One time.. we passed by and my brother's house was burning down.
Teacher: Your brother's or your uncle's?
Raul: My uncle's.. mmm.. and the fire fighters came and they threw water on it.. then.. and then afterward they came to live in my house.
Teacher: Ooh, because, how did the house end up? Did you see it after it burned down?
Raul: It burned down because it was made of boards.
Teacher: Aaah, it was wood, made from boards, and what happens with wood?
Cs: #It burns#
Teacher: It burns very easily.. and how did the house end up?
Raul: Very burnt.
Teacher: Very burnt, Ok. ....THEY CAME TO AN ENORMOUS FIRE ["incendio"].... what would a fire ["incendio"] be? [in Spanish there are several words for fire, including: "fuego" meaning any kind of fire or flames, "incendio" meaning a larger fire]
Cristal: The flame.. when it's catching on.
Mariela: When it burns.
Teacher: A fire ["incendio"].. Yes it is flames.. but how can it be said in a different way?
Arturo: Fire ["fuego"].
Teacher: Fire or flames. LOTS OF COLORED SMOKE GOT ALL OVER.... VIOLET, GREEN AND YELLOW. What color is violet?
Cs: [no response]
Jesus: Light red.
Teacher: Nobody knows?
Fernando: Orange.
Teacher: Violet is another way of saying.. [points to Fernando's purple shirt]
Cs: #Purple#
Teacher: Purple. In some places, instead of saying purple they say violet.. or plum. In Argentina we say violet and in México they say purple. Like for example, who knows what color is "colorado"? [another term for red in Spanish]
Hector: White.
Cs: #Red#
#Red#
Teacher: "Colorado" is the same as red, it's just another way of saying it. Ok. ....MY OWN MOTHER, SHE DIDN'T EVEN KNOW ME! And why didn't she recognize him?
Cristal: Because he had paint on.
Mariela: No, because he was all dirty from all the smoke.
Teacher: When fire comes out.. what comes from the fire-- on

top.

Vicente: Smoke.

Teacher: Smoke.. and when it leaves, what does it leave behind?

Arturo: Colors.

Teacher: What color?

Cs: #Red#

#Yellow#

#Violet#

Teacher: Does it really leave those colors behind? What color is smoke?

Cs: #White#

#Black#

#Red#

Eddie: Grey!

Teacher: Grey! There is white smoke and there is grey smoke. The white smoke doesn't come from the fire, grey smoke does and.. sometimes it is so, so grey that it looks..

Cs: #Black#

Teacher: ....SHEILA WENT INSIDE AND LIVED IN THE BATHTUB FOR FIVE DAYS UNTIL SHE GOT CLEAN. Can you stay in the bathtub for five days?

Cs: [laughing] #no#

Teacher: What would happen if..

Vicente: They get sick.. because the water gets cold.

Teacher: Oooh, the water gets cold. Who takes baths and who takes shower? [using the word "ducha"]

Cs: [no response]

Teacher: In the bathtub?

Arturo: I take baths.

Teacher: You take a bath in the bathtub? Or in the shower? ["ducha"].. the water that falls from the top. [realizing that the children are not familiar with the word "ducha"]

Cristal: We have a shower [using the word "regadera"].

Teacher: Aaah, shower [using the word "regadera"]. In México they say shower ["regadera"]..

Cs: #Me#

#Me too#

Teacher: In Argentina they say shower ["ducha"].. but you say shower ["regadera"].. it's the same. Who takes a shower?

Cs: #Me, me#

Teacher: And what do you like best, the shower or the bath?

Cs: #The shower#

#I like the bathtub#

#Me too#

Teacher: Let's see, we are going to ask Raul, why he likes the shower better?

Raul: Because the water is hotter.
Teacher: Ooh, Ok. And Eddie, what do you like more?
Eddie: The shower.
Teacher: Why?
Eddie: Because it feels like the rain.
Teacher: Aah, it feels like the rain.. how delicious! Liana, and you, what do you like better?
Liana: The shower.. because.. because the water.. comes out much hot.
Teacher: Ooh, the water comes out very hot, the same as Raul. And who likes the bathtub?
Cs: #Me#
Teacher: Fernando likes it.. Cristal likes it.. and who?.. Hector likes it.
Hector: The bathtub and the shower too.
Teacher: I like both too.
Cs: (*** ***)
Teacher: Ok. Can everybody see? ....AFTER A FEW DAYS.... AND SHEILA GRABBED HIS HAND AND PULLED HIM INTO THE POLICE STATION. Sheila is.. what?
Cs: #Mischievous#
#Bad#
Teacher: Is she bad?
Cs: #No, mischievous#
Teacher: Mischievous, and you know what? She is very curious, she wants to know everything-- that is why she wants to go and see the fire station, the police station.. because she is very curious and wants to learn.. she is a little mischievous because those things that she does sometimes are dangerous. [turns to the last page]
Cs: #"Y colorín colorado, este cuento se ha acabado"# [this is a popular way of ending stories in Latin countries, roughly translated to: and little color red, this story had ended]
Teacher: And how do you know that this is a police station and not a fire station? [pointing to the last page where there is a picture of a police station]
Cristal: There, it doesn't have a big door.
Cs: (*** ***)
Mariela: Because of the hats.
Teacher: Aah, because it doen's have a big door and the police hats are different from the fire fighters' hats.. but here is a fire fighter that doesn't have a helmet.. because not all the fire fighters dress with their fire fighter uniform all the time. They put them on.. when?
Jesus: When a house burns down.
Mariela: Then they put them on.
Arturo: Or explodes.

Teacher: When a house burns down or explodes they put their uniforms. Houses explode because there is gas and sometimes the fire comes from there.

Arturo: Gas?

Teacher: Who knows what gas is?

Cs: #I know, I know#

Vicente: What we put in the car.

Teacher: Ah, gasoline.. aha.. and also..

Cristal: Oil.

Teacher: Oil and.. eeeh.. and what do you light the oven with?

Iris: With matches.

Teacher: With matches, and how does it light up, what does it have?

Cs: [no response]

Teacher: It has gas underneath and that's how it lights up. Ok.

....

Teacher: Ok. We are going to write.. all that we know about the firefighters [writes "firefighters" in the middle of the paper and circles the word] Vicente, the firefighters, what do they do?

Arturo: They help.. they help people.

Jesus: And.. and also.. also..

Teacher: The firefighters help people [writes "help people"]. How do they help people?

Vicente: They put out the fire.

Teacher: [writes a line coming out of the circle and writes "put out fire"]

Jesus: And also with the hose.

Teacher: With the hose [writes "hose"]. Now I would like to know who has seen a fire.

Cs: #Me, me#

Teacher: Ok. Those of you who have seen a fire-- but not on TV, in the street-- I want you to explain how the fires are.. because the firefighters put out the fires [writes "fires"] With what letter does fire start?

Cs: #F#

Jesus: We don't have it up there [pointing at a big tag board sheet hanging on the window with a list of words that start with the letter F]

Teacher: No, we have to write it!

Cs: (*** ***)

Teacher: Who has seen a fire?

Cs: #Me, me#

Teacher: Let's see, Jesus wants to tell us. But it has to be something that you didn't see on TV.. later you can tell me about the fires that you saw on television. What did you see Jesus?

Jesus: A gang member put a bomb in-- when he was getting to a house.

Teacher: And how do you know?

Jesus: Because I saw.. that he came and placed it near the house.

Teacher: And did you see it on TV-- you saw it yourself or someone told you about it?

Jesus: Someone told me.

....

Teacher: How can fires get started?

Vicente: A little boy.. turns on the stove.

Teacher: Oooh, the stove.. and what happens?

Vicente: The house burns down.

Teacher: Does the house always burn down when you turn on the stove?

Arturo: No, not always.

Teacher: When is it that the house burns down?

Hector: When they leave the matches next to the flame.

Teacher: Ooh, if you leave the matches next to the flames they can light up.. [Iris raises her hand] And what other way Iris?

Iris: If they leave it like that, on, and then they leave the house.

Teacher: If one turns on the oven and then leaves.. the house can burn down. Then, the matches, [writes "matches"] leaving the stove on [writes "leaving the stove on"], and what else?.. .. Ok, this is going to be the homework.. you have to aks your parents, or you aunts or uncles, what other ways have they seen houses burn down.. if they have seen it in real life or on TV or they have read it somewhere.. how a fire can start. [stands up and hangs the paper, the children stand up]

Cs: (*** ***)

Hector: The house can also burn down with electricity.

Teacher: Aaahh! Did you hear what Hector said? That houses can also burn down because of electricity. Tomorrow we'll talk about that! Great.

## Appendix D

Timón y Aviones
2-12-95

Maestra: [leyendo del libro "EL AVION DE ANGELA ESCRITO POR ROBERT MUNSCH] YO ME LLAMO ANGELA Y SOLO TENGO CINCO AÑOS Y NO SE NADA DE VOLAR AVIONES. "¡DIOS MÍO, QUE LÍO!" CONTESTÓ LA VOZ. "ENTONCES ESCUCHAME MUY BIEN ANGELA: AGARRA EL TIMÓN Y DA VUELTA HACIA LA IZQUIERDA". [la maestra le pregunta al grupo] ¿Qué querrá decir timón?
Ramón: El volante.
Maestra: El volante [apuntando al libro] ¿Cómo sabías que el timón era el volante?
Vicente: Porque.. era así [mueve las manos como si conduciera un auto, y mira a Ramón]
Maestra: Ramón, ¿por qué?
Ramón: Porque estaba pensando.
Maestra: ¡Aaaah! Ramón estaba pensando porque el escuchó lo que estaba diciendo el cuento.. le dijeron: AGARRA EL TIMON. Tiene que ser el volante ¿no?
....
Maestra: Vamos a hablar un poquito de cuando hay accidentes de aviones.
Mariela: Cuando chocan.
Maestra: Cuando chocan con otro avión, pero cuando se vienen abajo, ¿cómo se llama eso?
CM: Estrellar.
Maestra: Se estrellan.
.... [unos minutos mas tarde, describiendo un poster de la cabina de un avión]
Maestra: Y pueden mirar por la ventana. Y acá, acá esta la parte donde..
CF: ¡Manejan!
Maestra: Manejan ee..
Mariela: Esos son los jefes.
Maestra: ¿Son los jefes?
Mariela: Sí.
Cs: #No#
Maestra: Son los..
Cs: #¡Los pilotos!#
Maestra: Los pilotos, ¡aha!.. y si, son como los jefes.
Cristal: Mi hermano tiene aviones de.. de juguetes.
Maestra: Si tienen aviones de juguete en casa, los pueden traer mañana.. los van.. a traer mañana para verlos.
Esteban: Yo tengo un avión que es.. es del.. de la **Army**.
Maestra: ¡De la **Army**! Del ejercito. Es que hay distintos tipos de aviones..
[pregunta que tipo de aviones hay en el poster, en el que hay un dibujo de un avión comercial]

Cs: #(***)llevan gente#
#Los de la **Army**#
#Llevan tanques#
Esteban: Llevan comida para los pobres.
Maestra: ¿Cómo sabes?
Esteban: Porque.. porque lo pasan en las noticias.

Steering Wheel and Airplanes
English Translation
2-12-95

Teacher: [reading from the book "ANGELA'S AIRPLANE" WRITTEN BY R. MUNSCH] MY NAME IS ANGELA AND I AM ONLY FIVE YEARS OLD AND I DON'T KNOW ANYTHING ABOUT FLYING PLANES. "OH MY GOD, WHAT A MESS!" ANSWERED THE VOICE. "THEN LISTEN TO ME VERY CAREFULLY: TAKE THE RUDDER AND TURN LEFT. [asks the group] What do you think rudder is?
Ramón: The steering wheel.
Teacher: The steering wheel. [pointing to the book] How did you know that the rudder is the steering wheel?
Vicente: Because.. it was like this [moving hands as if driving a car, then looks at Ramón]
Teacher: Ramón, why?
Ramón: Because I was thinking.
Teacher: Aaaah! Ramón was thinking because he was listening to what the story was saying.. they told her: TAKE THE RUDDER. It has to be the steering wheel, right?
....
Teacher: Let's talk a little bit about when planes are in an accident.
Mariela: When they collide.
Teacher: When they collide with another airplane, but when they hit the ground, what is that called?
CM: Crash.
Teacher: They crash.
.... [a few minute later, describing a poster with the cabin of an airplane]
Teacher: And you can look out the window, and here, here is the part where..
CF: They drive!
Teacher: They drive, eehh..
Mariela: Those people are the bosses.
Teacher: They are the bosses?
Mariela: Yes.
Cs: #No#
Teacher: They are..
Cs: #The pilots!#

Teacher: The pilots, aha!.. and yes, they are like the bosses.

Cristal: My brother has airplanes tha.. toy airplanes.

Teacher: If you have toy airplanes at home, you can bring them tomorrow.. you are going to.. to bring them tomorrow so we can see them..

Esteban: I have a plane that is.. is from.. from the **Army**.

Teacher: From the **Army**! From the army. Well, there are different types of planes..
[Teacher asks what types of planes are in the poster, in which there is a picture of a commercial plane]

Cs: #(***)they carry people#
#From the **Army**#
#They carry tanks#

Esteban: They take food to the poor.

Teacher: How do you know that?

Esteban: Because.. because they show that on the news.

## Appendix E

Cartas y carteros
2-16-95

[la mitad de la clase esta sentada alrededor de una mesa, en un taburete hay un papel con palabras escritas]

Maestra: Ayer habíamos escrito lo que ya sabemos acerca de las cartas.. y lo que se necesita para mandar cartas.. ¿se acuerdan lo que escribimos abajo de LO QUE YA SABEMOS? [apuntando al papel]

Cs: #Si#

Maestra: ¿Qué sabemos de las cartas y de la correspondecia?

Marisol: Meastra.. Juan (***)

Cs: (*** ***)

Maestra: Se intercambian.. ¿qué?

Esteban: Cartas.

Maestra: [leyendo del papel lo que escribió la meastra ayer] INTERCAMBIAN CARTAS.. SE DAN.. SE METEN A UN BUZÓN.. SE METEN A LOS SOBRES.. SE MANDAN A LA GENTE.. SE PUEDEN LLEVAR. Y aca escribimos que para mandar una carta se necesita..

Arturo: Un buzón.

Maestra: Una.. ¿qué letra es esta? [apuntando a la primera letra de ESTAMPILLA]

Esteban: Ee.. eee.. el sobre.

Maestra: ESTAMPILLA.. UNA CARTA.. UN SOBRE.. UN LÁPIZ.. UN PAPEL.. UN BUZÓN.. y ustedes fueron a sus casas y tuvieron que investigar acerca de las cartas.

Jesus: Yo le dije a mi mamá en la noche.

Maestra: Ok, vamos a empezar con Marisol. Cuentanos que nos trajistes.

Marisol: Una carta.

Mariela: Sácala del sobre.

Maestra: Los demas la quieren ver.

Juan: [cantando, como haciendo porras] que la habra.. que la habra.. que la habra..

Maestra: Ok, ¿qué tipo de carta es esta? [es una cuenta del hospital]

Juan: Del cupón.

Maestra: ¿Es una carta del abuelito o la abuelita?

Juan: No, es un cupón.

Maestra: ¿Es un cupón? ¿Qué tipo de carta es?

Vicente: Es del hospital.

Maestra: Aah, ¿cómo sabes que es del hospital?

Cs: (*** ***)

Vicente: Porque ahí tiene el monito. [apuntando al logo del hospital en la carta]

Maestra: ¿Alguien recibe cartas del hospital que tienen este mismo dibujito? [mostrando el logo del hospital en la carta]

Cs: #Si#

Maestra: ¿Si.. y qué hospital es?

Cs: (*** ***)

Maestra: Se llama **Saint Mary's Hospital**.. y entonces nos trajo Marisol una carta que le llego del hospital.. y la vamos a volver a meter en el sobre.. y miren.. tiene este sobre que es diferente a una carta que le manda la abuela..

Juan: Esto no es una estampilla. [apuntando al sello en el sobre]

Maestra: Pero.. Cristal, ¿puedes ver?

Juan: Ese.. ese.. ese es..

Esteban: Es un sello.

Maestra: Es un sello. Porque cuando mandan cartas así.. no le ponen estampillas, le ponen un sello. ¿Y todo esto.. qué dice aca? [apuntando a las letras y números en el sello]

Arturo: Son números.

Maestra: ¿Qué números?

Juan: 24.. 29..

Maestra: ¿Qué serán esos números?

Vicente: Los números del teléfono..

Maestra: ¿Número de teléfono? ¿Se acuerdan cuando hicimos ayer el sello, que decía..?

Cs: #El día#

Maestra: El día.. la fecha, y aca esta la fecha y también dice Chicago porque es de donde viene [apuntando al sobre]. Muchas gracias, Marisol nos trajo una carta o una cuenta del hospital. Y la otra que nos trajo.. ¿la puedes habrir?

Arturo: No mas rómpela.

Maestra: Aah, y ¿esta carta.. qué será? [muestra una carta con una oferta de música]

Juan: Los cupones.

Arturo: Es de un trabajo.

Cristal: De otro hospital.

Maestra: Puede ser un recibo o una cuenta.. o le estan tratando de vender algo. Ok, aca tenemos-- ¡Aaah, miren lo que hay aca adentro!

Vicente: Otro sobre.

Maestra: ¿Y para qué mandaron otro sobre?

Vicente: Pa.. por si quieren mandar una carta.

Maestra: Oooh..

Vicente: Por si no es de ellos.

Maestra: Puede ser.. o si quieren responder a lo que le estan diciendo aca. Cuando mandan un **bill** a su casa ¿no mandan un sobre adentro?, ¿para qué?

Juan: Para pagar.

Maestra: Ahora vamos a preguntarle a Juan.

Juan: [muestra el sobre] no tengo nada adentro.

Maestra: Adentro no tienes nada, pero ¿qué es?
Juan: Es un sobre.
Maestra: ¿Esta carta es igual a esta? [mostrando el sobre de Juan y el sobre de Marisol] ¿Cómo son diferentes?
Mariela: Porque esa es más grande y esa es mas chica [señala primero a la carta del hospital que es más grande y despues a la carta de Juan que es más chica]
Maestra: Aha, y ¿qué más? Cuentanos Juan de tu carta.
Juan: [no responde]
Maestra: Esta carta ¿de quién habrá venido?
Liana: De México.
Maestra: Aah de México y ¿cómo saben?
Juan: Porque tiene rojo y verde.
Maestra: Y..
Juan: Es la bandera de México.
Marisol: Porque tiene así.
Maestra: Alla esta la bandera de México y tiene..
Cs: #Rojo y verde#
Maestra: ¿Y esta? [mostrando el sobre del hospital]
Cs: #No#
Maestra: Y ademas de que tiene verde y rojo, ¿cómo saben que esta carta es de México?
Cs: (*** ***)
Jesus: Tiene estampilla.
Maestra: Si, y también ¿esta la escribieron a maquina como este? [la carta del hospital esta escrita a máquina, la de Juan esta escrita a mano]
Cs: #No#
Maestra: ¿Quién la escribió?
Arturo: Su mamá.
Juan: No, a mi papá.
Maestra: Aca tiene la dirección y aca dice.. [apuntando a la palabra Chicago]
Juan: Chicago.
Maestra: Y aca, ¿qué tiene en la esquina.. ¿qué dice?
Cs: (*** ***)
Maestra: ¿Quién escribió la carta?.. .. dice MARTA SOLIS.
Juan: Es mi abuela.
Maestra: Y ¿la carta qué estaba adentro?
Juan: La deje en mi casa.
Maestra: Ok. Raul.
Raul: Una carta-- el sobre nada más.
Maestra: Tu carta que estaba adentro la dejaste en casa, Ok. Y cuentanos de quien es y para quien vino y de donde vino.
Raul: De México.
Juan: Miren, tiene verde, rojo y blanco. [apuntando a su sobre]
Maestra: Si, tiene los mismos colores.. pero ¿son iguales los sobres?
Cs: #No#

Vicente: El de Juan tiene las rayas acostadas y el de Raul las tiene para arriba.

Maestra: Y además este es un sobre más grande.. y miren el sello.. aca le pusieron la estampilla y arriba le pusieron el sello. ¿Y esta carta se la mandaron a quién?

Raul: A mi abuelito.

Maestra: Dice SR. ARMANDO MENDES, ¿quién es?

Raul: Mi abuelito.

Maestra: ¿Y quién se la mando a tu abuelito?.. .. dice JOSÉ LOPEZ.

Raul: Tengo.. tengo.. es que tengo también muchos tíos en México.

Maestra: Aaah, Raul tiene muchos tíos en México.. y ¿este es uno de tus tíos?

Raul: Si.

Marisol: Yo tengo un primo que se llama José.

Jesus: Y mi papá también se llama José.

Maestra: Ok. ¿Alguien más? Iris ¿qué trajiste? Cuentanos.

Juan: Esa tiene estampilla de Chicago.

Maestra: Solo trajiste el sobre sin la carta, Ok, cuentanos de tu sobre.. a ver.. ¿esta carta viene de México?

Cs: #No#

Maestra: ¿Cómo saben?

Juan: Porque.. porque tiene la estampilla de Chicago.

Maestra: ¿Es de Chicago?

Mariela: De Estados Unidos.

Maestra: ¿Y cómo saben que es de Estados Unidos?

Juan: Porque tiene los colores de la bandera.

Maestra: ¿Cuál bandera?

Cs: #De Estados Unidos#

Juan: Tiene rojo, azul y blanco.

Maestra: ¿Y a quién le mandaron esta carta Iris?

Juan: Chicago, Illinois.

Maestra: Si, pero ahora esta hablando Iris.. ¿Iris?

Iris: No se a quién se la mandó.

....

Maestra: A ver, Vicente nos trajo una carta pero sin el sobre.. ¿Dejaste el sobre en tu casa?

Vicente: Si.

Maestra: Ok. Vamos a ver.. Vicente trajo la carta sin el sobre.. Iris trajo el sobre sin la carta.. mmmm.. ¿y estas dos cartas se parecen? [mostrando la carta del hospital que esta escrita a máquina con un logo, y la carta de Vicente que esta escrita a mano]

Cs: #No#

Arturo: Esa está escribida.

Maestra: Esta está escrita a mano.. [mostrando la carta de Vicente] ¿y esta? [mostrando la carta del hospital que trajo Marisol]

Arturo: Con computadora.

Maestra: Con computadora o a máquina.. ¿y qué otras cosas tienen de diferente?

Esteban: Esta tiene atrás y esta no.

Maestra: [da vuelta la carta del hospital] Esta si tiene escrito atrás.

Esteban: Pero poquito y esa tiene mucho [apuntando a la carta de Vicente]

Maestra: ¿Y esta quién la habrá escrito?

Vicente: Mi mamá.

Maestra: ¿A quién se la escribió?

Vicente: No sé.

Maestra: A ver.. dice ESTIMADA HERMANA.. es a tu tía.. la hermana de tu mamá, pero no la vamos a leer porque es una carta privada. Muchas gracias Vicente. ¿Mariela? A ver que nos trajo.

Mariela: Esta carta yo la hice.

Maestra: Ah, Ok, leamos tu carta.

Cs: (*** ***)

Maestra: A ver.. en vez de traernos una carta que recibió por correo en su casa.. nos trajo una carta que ella escribió. Y ¿qué le falta?

Juan: Un punto.

Maestra: ¿Un punto?.. la fecha. ¿Y a quién le escribiste tu carta?

Mariela: A nadie.

Maestra: ¡¿A nadie?! ¿Y las cartas no se les escribe a nadie?

Cs: [se rien]

Maestra: ¿A quién se les escribe las cartas?

Juan: A las personas.. que conocen.

Cs: #Si#

Oscar: A México.

....

Maestra: Cuando mandan un sobre.. ¿qué hay que ponerle?

Vicente: Una estampilla.

Juan: El nombre.

Maestra: La estampilla.. el nombre..

Vicente: El sello.

Juan: La dirección.

Maestra: El sello, ¿se lo ponen ustedes?

Cs: #No#

Maestra: ¿Quién le pone el sello?

Juan: Las personas.

Esteban: Las personas que los reciben.

Vicente: Las personas que los hacen.

Esteban: Ellos le ponen el sello.

Maestra: ¿Las que los reciben?

Esteban: Aha.

Maestra: ¿Cuando tu recibes una carta tu le pones un sello?

Esteban: La.. los que la agarran.. luego ellos se lo ponen.

Maestra: Cuando el cartero se la lleva..

Juan: El cartero le pone el sello.

Esteban: No, el que.. el que.. el que la tiene ahí.. luego le pone el sello.
Maestra: El cartero ¿a quién le lleva la carta?
Cs: #La casa#
Maestra: Pero cuando ustedes mandan una carta-- yo voy a mandar esta carta a.. a mi papá-- le escribo la dirección, el nombre de mi papá y le pongo una estampilla.. y el cartero viene y ¿a dónde se la lleva?
Jesus: Y el nombre de su mamá.
Esteban: No, no se la lleva.
Maestra: ¿El cartero se sube a un avión y se la lleva a mi papá?
Cs: [se rien] #no#
Maestra: ¿A dónde va el cartero con mi carta para mi papá?
Juan: En una troca.
Esteban: La pone en un avión y luego..
Juan: La llevan a una troca y despues las ponen todas juntas.
Maestra: Aah, y la troca ¿a dónde va?
Cs: #A México#
Maestra: ¿La troca se va a México?
Esteban: No, se va en avión.
Maestra: Entonces, el cartero se la lleva a la troca.. la troca se la lleva al avión y el avión vuela a México.. y ahí ¿qué pasa?
Esteban: Ahí se la dan.
Maestra: ¿Quién se la da?
Esteban: Se lo pone en el buzón, el cartero.
Maestra: Aah, en México hay otro cartero que saca las cartas del avión y se lo lleva a mi papá. Ok.

### Letters and mail carriers
English Translation
2-16-95

[half the class is sitting around a table, on an easel is a paper with words written on it]

Teacher: Yesterday we had written what we already know about letters.. and what is needed to send letters.. do you remember what we wrote under WHAT WE ALREADY KNOW? [Pointing to the paper]
Cs: #Yes#
Teacher: What do we know about letters and the mail?
Marisol: Teacher.. Juan (***)
Cs: (*** ***)
Teacher: They are exchanged.. what?
Esteban: Letters.

Teacher: [reading from the paper that the teacher wrote yesterday] EXCHANGE LETTERS.. THEY ARE GIVEN.. THEY ARE PUT IN A MAIL BOX.. THEY ARE PUT INSIDE THE ENVELOPES.. THEY ARE SENT TO PEOPLE.. THEY CAN BE TAKEN. And here we wrote that to send a letter we need a..
Arturo: A mail box.
Teacher: A.. what letter is this? [pointing to the first letter in Stamp]
Esteban: Ss.. sss.. stationary.
Teacher: Stamp.. A LETTER.. AN ENVELOPE.. A PENCIL.. A PAPER.. A MAIL BOX.. and you had to go home and investigate about letters.
Jesus: I told my mom in the night.
Teacher: Ok, let's start with Marisol. Tell us about what you brought.
Marisol: A letter.
Mariela: Take it out of the envelope.
Teacher: The rest of the people want to see it.
Juan: [singing, as if cheering] she should open it.. she should open it.. she should open it..
Teacher: Ok, what kind of letter is this? [it is a hospital bill]
Juan: It's from a coupon.
Teacher: Is this a letter from grandma or grandpa?
Juan: No, from a coupon.
Teacher: Is it a coupon? What kind of letter is this?
Vicente: It is from the hospital.
Teacher: Aah, how do you know it is from the hospital?
Cs: (*** ***)
Vicente: Because there, it has the little picture. [pointing to the logo of the hospital on the letter]
Teacher: Does anybody receive letters from the hospital that have this little picture? [showing the logo of the hospital on the letter]
Cs: #Yes#
Teacher: Yes.. and what hospital is it?
Cs: (*** ***)
Teacher: It is **Saint Mary's Hospital**.. and so then Marisol brought us a letter that arrived from the hospital.. and we are going to put it back in the envelope.. and look.. it has this envelope that is different to one that a grandma would send..
Juan: This is not a stamp [pointing to the seal on the envelope]
Teacher: But.. Cristal, can you see?
Juan: That.. that.. that is..
Esteban: It's a seal.
Teacher: It's a seal. Because when they send letters like this.. they don't put stamps, they put a seal. And all this.. what does it say here? [pointing to the

letters and numbers on the seal]
Arturo: They are numbers.
Teacher: What numbers?
Juan: 24.. 29..
Teacher: What would those numbers be?
Vicente: The telephone numbers..
Teacher: Telephone number? Do you remember when we did the seal yesterday, what did we put..?
Cs: #The day#
Teacher: The day.. the date, and here is the date and it also says Chicago because it is where it is coming from [pointing to the envelope]. Thank you very much, Marisol brought us a letter or a bill from the hospital. And the other one that she brought.. can you open it?
Arturo: Just tear it.
Teacher: Aah, and this letter.. what might it be? [shows a letter with an offer selling music]
Juan: The coupons.
Arturo: It is from a job.
Cristal: From another hospital.
Teacher: It could be a receipt or a bill.. or they are trying to sell something. Ok, here we have-- Aaah, look what is inside here!
Vicente: Another envelope.
Teacher: And what would they send another envelope for?
Vicente: In.. in case they want to send a letter.
Teacher: Oooh..
Vicente: In case it doesn't belong to them.
Teacher: Could be.. or if you want to respond to what they are saying here. When they send a **bill** to your house, don't they send an envelope inside?.. what for?
Juan: To pay.
Teacher: Now we are going to ask Juan.
Juan: [shows the envelope] I don't have anything inside.
Teacher: Inside you don't have anything, but what is it?
Juan: It's an envelope.
Teacher: Is this letter the same as this one? [showing Juan's envelope and Marisol's envelope] How are they different?
Mariela: Because that one is bigger and that one is smaller [pointing first to the letter from the hospital which is bigger and then pointing to Juan's which is smaller]
Teacher: Aha, and what else? Tell us Juan, about your letter.
Juan: [no response]
Teacher: This letter, who could it have come from?
Liana: From México.
Teacher: Aah, from México and how do you know?
Juan: Because it has red and green.

Teacher: And..

Juan: It's the flag from México.

Marisol: Because it has like that.

Teacher: Over there is the flag from México and it has..

Cs: #Red and green#

Teacher: And this one? [showing the envelope from the hospital]

Cs: #No#

Teacher: And besides having green and red, how do you know this letter is from México?

Cs: (*** ***)

Jesus: It has a stamp.

Teacher: Yes, and also, did they type this like this one? [the letter from the hospital is typed, Juan's letter is hand written]

Cs: #No#

Teacher: Who wrote it?

Arturo: His mom.

Juan: No, to my dad.

Teacher: Here it has the address and here it says.. [pointing to the word Chicago]

Juan: Chicago.

Teacher: And here what does it have in the corner?.. What does it say?

Cs: (*** ***)

Teacher: Who wrote the letter?.. .. It says MARTA SOLIS.

Juan: She is my grandmother.

Teacher: And the letter that was inside?

Juan: I left it at home.

Teacher: Ok. Raul.

Raul: A letter-- the envelope only.

Teacher: Your letter that was inside, you left at home, Ok. And tell us who it is from and for whom it came and from where it came.

Raul: From México.

Juan: Look, it has red, green and white. [pointing to the envelope]

Teacher: Yes, it has the same colors.. but are the envelopes the same?

Cs: #No#

Vicente: Juan's has the lines laying down and Raul's has them standing up.

Teacher: And also this is a bigger envelope.. and look at the seal.. here they put a stamp and on top they put the seal. And this letter, it was sent to whom?

Raul: To my grandpa.

Teacher: It says MR. ARMANDO MENDES.. who is it?

Raul: My grandpa.

Teacher: And who sent it to your grandpa?.. .. it says JOSÉ LOPEZ.

Raul: I have.. I have.. it's that I have a lot of uncles

in México.
Teacher: Aaah, Raul has a lot of uncles in México.. and this one is one of your uncles?
Raul: Yes.
Marisol: I have a cousin whose name is José.
Jesus: And my dad's name is also José.
Teacher: Ok. Anyone else? Iris, what did you bring? Tell us.
Juan: That one has a stamp from Chicago.
Teacher: You just brought the envelope without the letter, Ok, tell us about your envelope.. let's see.. does this letter come from México?
Cs: #No#
Teacher: How do you know?
Juan: Because.. because it has the stamp from Chicago.
Teacher: Is it from Chicago?
Mariela: From the United States.
Teacher: And how do you know it is from the United States?
Juan: Because it has the colors of the flag.
Teacher: Which flag?
Cs: #From the United States#
Juan: It has red, blue and white.
Teacher: And who did they send this letter to, Iris?
Juan: Chicago, Illinois.
Teacher: Yes, but now Iris is talking.. Iris?
Iris: I don't know who it was sent to.
....
Teacher: Let's see, Vicente brought us a letter but without the envelope.. did you leave the envelope at home?
Vicente: Yes.
Teacher: Ok. We are going to see.. Vicente brought the letter without the envelope.. Iris brought the envelope without the letter.. mmmm.. and these two letters, do they look alike? [showing the letter from the hospital that is typed with a logo, and Vicente's letter that is written by hand]
Cs: #No#
Arturo: That was wroted.
Teacher: That one is written by hand.. [showing Vicente's letter] and this one? [showing the letter from the hospital that Marisol has brought]
Arturo: With a computer.
Teacher: With a computer or with a typewriter.. and what else does it have that is different?
Esteban: This one has in the back and this one doesn't.
Teacher: [looks at the back of the letter from the hospital] This one does have writing on the back.
Esteban: But just a little and this one has a lot [pointing to Vicente's letter]
Teacher: And this one, who would have written it?
Vicente: My mom.
Teacher: Who did she write it to?

Vicente: I don't know.
Teacher: Let's see.. it says DEAR SISTER.. it's to your aunt.. your mom's sister, but we are not going to read it because it is a private letter. Thank you very much Vicente. Mariela? Let's see what she brought us.
Mariela: I did this letter.
Teacher: Ah, Ok, let's read your letter.
Cs: (*** ***)
Teacher: Let's see.. instead of bringing us a letter that she received through the mail in her house.. she brought us a letter that she wrote. And what is missing?
Juan: A period.
Teacher: A period?.. the date. And who did your write your letter to?
Mariela: To nobody.
Teacher: To nobody?! And are letter written to nobody?
Cs: [laughing]
Teacher: Who are letters written to?
Juan: To the people.. that they know.
Cs: #Yes#
Oscar: To México.
....
Teacher: When you send an envelope.. what needs to be put on it?
Vicente: A stamp.
Juan: The name.
Teacher: A stamp.. the name..
Vicente: The seal.
Juan: The address.
Teacher: The seal, do you put it?
Cs: #No#
Teacher: Who puts the seal?
Juan: The people.
Esteban: The people that receive it.
Vicente: The people that make it.
Esteban: They put the seal on.
Teacher: The ones that receive it?
Esteban: Aha.
Teacher: When you receive a letter, you put the seal on?
Esteban: The.. the ones that take it.. then, they put it on.
Teacher: When the mail carrier takes it to them..
Juan: The mail carriers put the seal on.
Esteban: No, the one that.. the one.. the one that has it there.. then he puts the seal on.
Teacher: The mail carrier, who does he take the letter to?
Cs: #The house#
Teacher: But when you send a letter-- I am going to send this letter to.. to my dad-- I write the address, my dad's name and I put a stamp on it.. and the mail carrier comes and, where does he take it?

Jesus: And your mom's name.

Esteban: No, he doesn't take it.

Teacher: Does the mail carrier get on a plane and take it take it to my dad?

Cs: [laughing] #no#

Teacher: Where does the mail carrier go with my letter to my dad?

Juan: In a truck.

Esteban: He puts it in a plane and then..

Juan: He takes it to a truck and then he puts them all together.

Teacher: Aah, and the truck, where does it go?

Cs: #To México#

Teacher: The truck goes to México?

Esteban: No, it goes in a plane.

Teacher: Then the mail carrier takes it to a truck.. the truck takes it to the plane and the plane flies to.. and there, what happens?

Esteban: There, they give it to him.

Teacher: Who gives it to him?

Esteban: He puts it in the mail box, the mail carrier.

Teacher: Aah, in México there is another mail carrier that takes the letters off the plane and takes it to my dad. Ok.

# Appendix F

## Planetas, mapas, globo terráqueo, atlas, tierra robada y "mojados"

2-28-95

[Los niños estan sentados alrededor de una mesa grande, enfrente hay un pizarrón con un mapa del mundo y un poster de los planetas, en la mesa hay un globo terráqueo]

Vicente: ¿Qué vamos a hacer hoy?

Maestra: (***) hoy vamos a.. ¿qué les parece, de qué vamos a hablar hoy?

Lida: De los países.

Maestra: ¿Cómo saben?

Cs: #(***)porque ahí está la bola#

Maestra: Esta bola.. qué.. ¿Y cómo se llama esta bola?

Lida: .. bola de los países.

Esteban: Es un planeta.

Maestra: ¿Qué planeta?

Vicente: El planeta de los países.

Maestra: Si.. pero tiene un nombre.. ¿cómo se llamará?

Esteban: ¡El Planeta Tierra!

Maestra: Aaah.. ¿y cómo sabes que se llama el Planeta Tierra?

Esteban: Porque-- así se llama-- porque.. lo hicieron aquí..

Maestra: ¿Lo hicieron aquí?

Esteban: [no responde]

Maestra: Pero.. ¿cómo sabes? ¿Lo viste en la televisión.. o alguien te lo dijo..?

Esteban: Mis hermanos estudian eso.

Maestra: Ooooh.. Y ¿hay algunos de sus hermanos que estudian el Planeta Tierra, y que estan en grados más altos? [preguntandole a los otros niños]

Vicente: Mi hermano no va a la escuela.

Eddie: Mi hermana esta grande.

Maestra: ¿Y ella estudia el Planeta Tierra?

Eddie: [afirma con la cabeza]

Maestra: Este es el Planeta Tierra, en el universo hay muchos planetas..

Cristal: Y ahí.. ahí aparecen los países de donde vivimos.

Maestra: Mmm.. Los países estan adentro del Planeta Tierra, pero este es el espacio [apuntando al poster de los planetas] y en el espacio hay un montón de planetas. Pero nosotros no vivimos en estos [apuntando otra vez al poster de los planetas], ¿en cuál vivimos?

Cs: En este [apuntando al planeta Venus]

Maestra: ¿Cómo saben que es este?

Eddie: Porque es el más chiquito.

Esteban: Porque tiene esos mismos colores [apuntando al globo terráqueo y al mapa]

Maestra: ¿Qué colores son?

Esteban: .. Negro.. blanco..

Maestra: ¿Y qué será lo blanco?
Cs: [no responden]
Vicente: Verano.
Eddie: El cielo.
Maestra: Lo que se ve de arriba [usando las manos y apuntando hacia arriba] ¿Qué hay en el cielo? ¿Cómo esta el cielo hoy?
Eddie: ¡Las nubes!
Esteban: ¡Nubes, esas son las nubes!
Maestra: Las nubes, y esto es la tierra, ¿y esto azul qué será?
Esteban: La agua.
Maestra: El agua. Nosotros vivimos en el Planeta Tierra.. que es este [apuntando a la tierra en el poster]
Vicente: Maestra, pero ese lo dibujó chiquito porque no le cabía, ¿verdad? [apuntando al Planeta Venus en el poster]
Maestra: Mmmm.. ¿te parece? ¿Sabían que el Planeta Tierra comparado a todos los otros planetas es así de chiquito? Hay algunos que son enorme, como este de aca [apuntando al poster] que se llama Saturno. Y este planeta tiene anillos alrededor del planeta. ¿Nuestro planeta tiene anillos?
Esteban: [mirando al poster] No, no tiene ningún anillo.
Maestra: ¿Qué tiene nuestro planeta que va alrededor.. y que vemos a la noche?
Esteban: Es eso.. eso.. es..
Crital: Estrellas.
Maestra: Al lado de la Tierra, ¿qué hay? [apuntando al poster y despues hacia el cielo]
Mariela: La luna.
Maestra: ¿Cómo sabías Mariela que era la luna?
Mariela: Porque.. Porque yo a veces, cuando mi papá fuma, yo salgo con el, pero no fumo.
Maestra: ¿Y que ven?
Mariela: La luna y las estrellas.
Maestra: Ok, entonces, este es el mundo, acá lo tenemos.. el globo terráqueo, y es redondo pero este..
Esteban: Cuadrado.
Maestra: Liso, es como si lo hubieran abierto asi [moviendo las manos como abriendo algo enrollado] y lo hubieran puesto así liso.
Iris: Maestra, maestra.. una amiga mía tiene uno de estos de juguete [apuntando al globo terráqueo].
Maestra: ¿Tiene uno de estos? ¿De juguete? Lo tiene colgado o lo tiene.. [tratando de avariguar si la amiga tiene un globo o un mapa]
Esteban: Maestra, yo tengo uno de esos, que tiene los nombres de los planetas.
Maestra: ¿A si? ¿Y de quién es?
Esteban: Mío.

Maestra: ¿Y tiene todos esos planetas?
Esteban: [afirma con la cabeza]
Maestra: ¿Y lo podrías traer a la clase para que lo veamos?
Esteban: [afirma con la cabeza]
Maestra: OK, entonces, todo esto es azul y es..?
Mariela: El agua.
Maestra: Aaah.. y ¿quién sabe en que país estamos acá?
Esteban: La tierra.
Maestra: Si, pero ¿en qué país?
Esteban: Estados Unidos.
Maestra: ¿Podrías encontrar a Estados Unidos en el mapa?
Esteban: [mirando el mapa, no sabe donde esta EEUU]
Maestra: ¿Con qué letra empieza?
Cs: #con la E#
Maestra: Si, solo que en el mapa esta en inglés. ¿Cómo se dice en inglés?
Esteban: América.
Maestra: América ¿o..? [mira a los niños a ver si alguien sabe, cuando nadie contesta, dice] **United States**. Ahí dice México. Esto es Estados Unidos, esto es México [apuntando al mapa]
Esteban: Pero de todos modos México no.. no es chiquito.. cuando le robaron.. la tierra, todavía es grande, México.
Maestra: México era grande antes, ¿Y quién le robó la tierra?
Esteban: Los de aquí.
Maestra: Oooooh, ¿y quién te contó?
Esteban: Mi papá.
Maestra: ¡Tu papá! ¿Y tu sabes que parte era de México que ya no es?
.... [Cs no ofrecen respuesta]
Maestra: ¿Qué parte será? Esto es México [apuntando al mapa] ¿Cuál era la parte que era de México antes?
Esteban: Esto.. era.. era, de aquí pa'lla [apuntando al mapa hacia el sur de México]
Maestra: ¿Para abajo?
Arturo: Aquel no era, maestra.. [apuntando al mapa]
Maestra: Pero Estados Unidos esta acá arriba. Esos son otros países. [apuntando a los países al sur de México en el mapa]
CF: Aquel maestra, aquel..
Maestra: Yo creo que para arriba, acá. Esta era la parte que tu papá te contó que era de México..
Esteban: A lo mejor.. a lo mejor.. e.. e.. e.. este es un lugar famoso por.. porque ahí los méxicanos no.. no pueden pasar a través de.. de.. la línea.
Maestra: ¿No pueden pasar?
Esteban: No.
Maestra: ¿A dónde?
Esteban: La.. la línea es de Est-- es parte de Estados Unidos.

Maestra: ¿Acá en la-- en el límite? ¿Justo acá, en esta línea?

Esteban: Aha.

Maestra: ¿No los dejan pasar?

Esteban: Y a mi tío lo atraparon el año pasado.

Maestra: ¿Quién sabía eso?

Esteban: Mi papí me lo contó y también..

Maestra: ¿Qué te dijo?

.... [Cs no ofrecen respuesta]

Maestra: ¿Quién sabía de eso-- Uy vamos a esperar a Vicente y Mariela porque estan jugando. El papá de Esteban le contó a él que hay partes áca en.. el límite con México y Estados Unidos que no dejan entrar a los mexicanos. ¿Por qué sería eso? ¿Por qué no los dejan entrar?

Mariela: Porque no..

Maestra: ¿Por qué será?

Arturo: Porque..

Mariela: Porque ellos no son de este país.

Maestra: ¿Porque los mexicanos son de México, y no son de Estados Unidos?

Erica: Maestra..

Maestra: Pero ustedes están acá, y ustedes son de México..

Erica: Maestra.. maestra.. mi papá vino a los Estados Unidos.

Arturo: A mí si me dejan entrar, y soy de Chicago.

Maestra: Porque naciste en Chicago. ¿Y por eso te dejan entrar? mmmmm. ¿Quién más nació en Chicago? ¿Quién nació en México?

.... [niños levantan la mano y empiezan a hablar todos a la vez]

Cs: #Yo nací en Chicago#

#Yo nací acá#

#Yo igual#

....

Maestra: ¿Y sus mamás y papás, dónde nacieron?

Erica: En México, mi mam.. mamá y mi papá nacieron en México.

Oscar: Mi papá es mojado.

Maestra: ¿En Mojado? [como habían estado hablando de haber nacido en México y un poco sorprendida que los niños sepan la palabra "mojado", la maestra inicialmente responde a los niños como si estuvieran hablando de un lugar en México]

.... [Cs se rien]

Erica: Caminando.. se fué caminando porque un amigo de mi mamá le dijo.

Maestra: ¿Qué?

Erica: Que.e.e.e.. que mojado quiere decir que se vienen caminando, de allá.

Maestra: Mmmmmmm, ¿Y se vinieron caminando? ¿Y por qué le dicen mojado?

.... [Cs no responden]

Maestra: ¿Porque se mojó?

Cs: #No#

Esteban: Pero mi papá dice que.. se vino, yo creo..

.... [la maestra les pide a los niños que no toquen el micrófono y que se sienten, y a propósito nombra algunos niños que no han participado en la conversación mientras Esteban intenta seguir hablando]

Esteban: Yo creo.. yo creo que.. yo creo que se vino en un taxi de México.

Maestra: ¿En un taxi de México? [con énfasis como si dijera "¿esto puede ser posible?"]

Esteban: A lo mejor..

Maestra: ¿En un taxi de México? Aquí esta Chicago, acá arriba, tuvieron que cruzar tooodo esto para venir de México [apuntando al mapa] ¿Se habrá ido en taxi?

Cs: (*** ***)

Esteban: (***) en lugar de un taxi, a lo mejor se fué en avión.

Maestra: Mmmmmmmm. OK, estamos hablando.. Esteban nos contó que alguien le había dicho que la gente que se cruza le dicen mojado. ¿Alguien sabe por qué?

Cs: [Cs no responden]

Maestra: ¿Qué quiere decir mojado?

Vicente: Que esta mojado.

Maestra: Que se mojó. Porque muchas personas que viven en México cruzan por un río y se mojan. Por eso les dicen mojados. Pero eso no es una cosa muy linda que le dicen. Cuando le dicen mojado no es-- no es algo lindo, es algo que no..

Elisa: Que no lo deben de repetir.

Maestra: Es un insulto. ¿Saben lo que es un insulto?

Ramon: ¡Maestra!

Maestra: ¿Qué es un insulto?

Ramon: ¡Maestra!

Maestra: Cuando yo le digo a alguien "Eres un tonto", eso es un insulto.

.... [Cs se rien]

Maestra: Si alguien te dice "Eres un mojado", ¿qué es eso?

Cs: Un insulto.

Elisa: Es una grosería.

Maestra: Es una grosería, uhumm. OK, aquí tenemos el globo, el globo terráqueo se llama.

Cristal: Mi primo tiene un mapa en su cuarto.

Maestra: Aaaah.. ¡Tiene un mapa en su cuarto! ¿Quién más tiene un mapa en su cuarto?

Ramon: Yo.

Maestra: Ramon tiene un mapa, ¿de qué?

Ramon: .. De.. México.

Maestra: Oooh, quizás las personas que tiene mapas en sus casas los pueden traer para mostrar..

Esteban: Y mi papá.. mi papá.. mi..

Lida: Yo..

Esteban: Mi..

Maestra: A ver, Lida esta hablando.

Lida: Yo tengo una foto de.. de un osito y.. de una cosa del angel, y una cosa de la virgen.

Maestra: ¿Y tienes mapas?

Lida: [riendose] No.

Esteban: Maestra, mi papá tiene muchos mapas.

Eddie: Mi papá tiene muchos mapas en un libro.

Maestra: Oooh, ¡en un libro! Porque los mapas también pueden venir en un libro..

Esteban: Maestra, yo también tengo..

Marisol: Maestra, yo tengo..

Maestra: [dandole una mirada y sonriendo, insinuando que su comentario sea relacionado a la conversación] ¿un mapa?

Marisol: [sonriendo] No.

Esteban: [sigue tratando de terminar su iniciación] Maestra, mi papá también tiene un libro de mapas.

Maestra: Aaah, y un libro de mapas, ¿cómo se llama? ¿Alguien sabe?

Cs: #un mapo# [los niños se rien]

Maestra: Es un atlas. Quizás mañana.. ..[diciendole a Mariela que se siente, despues de que ella tira el micrófono en el piso] sientate bien, por favor. Mañana, ¿alguien nos puede prestar uno de sus mapas o libros para verlos? [pausa] Entonces, acá esta el globo terráqueo.

### Planets, maps, globe, atlas, stolen land and "wetbacks"

English Translation

2-28-95

[The children are sitting around a big round table, on the board there is a map of the world and a poster with the planets, on the table there is a globe]

Vicente: What are we going to do today?

Teacher: (***) today we are going to.. what do you think, what are we going to talk about today?

Lida: About the countries.

Teacher: How do you know?

Cs: #(***) because there is the ball#

Teacher: This ball.. what.. and what is the name of this ball?

Lida: .. ball of the countries.
Esteban: It is a planet.
Teacher: What planet?
Vicente: The planet of the countries.
Teacher: Yes.. but it has a name.. what is it called?
Esteban: The Planet Earth!
Teacher: Aaah.. and how do you know it is called the Planet Earth?
Esteban: Because-- that is what it is called-- because-- it was made like that..
Teacher: It was made like that?
Esteban: [no response]
Teacher: But.. how do you know? Did you see it on television.. or someone told you..?
Esteban: My brothers study that.
Teacher: Ooooh.. and, are there some of your brothers and sisters who study the Planet Earth, and that are in higher grades? [asking the other children]
Vicente: My brother does not go to school.
Eddie: My sister is big.
Teacher: And does she study about the Planet Earth?
Eddie: [nods]
Teacher: This is the Planet Earth, in the universe there are many planets..
Cristal: And there.. there are the countries in which we live.
Teacher: Mmm.. the countries are inside the Planet Earth, but this is space [pointing at the poster with the planets] and in space there are a bunch of planets. But we do not live in these [pointing again to the poster with the planets], in which one do we live?
Cs: In this one [pointing to the planet Venus]
Teacher: How do you know it is that one?
Eddie: Because it is the smallest one.
Esteban: Because it has the same colors [pointing to the globe and the map]
Teacher: What colors are those?
Esteban: .. black.. white..
Teacher: And what might the white be?
Cs: [no response]
Vicente: Summer.
Eddie: The sky.
Teacher: What is seen from the top [motioning with hands and pointing up] What is in the sky? How does the sky look today?
Eddie: The clouds!
Esteban: Clouds, those are the clouds!
Teacher: The clouds, and this is the earth, and this blue here, what could it be?
Esteban: The water [using the feminine pronoun for the masculine word water]

Teacher: The water [repeating using the masculine pronoun]. We live on Planet Earth..

Vicente: Teacher, but that one was drawn small because it did not fit, right? [pointing at Venus on the poster]

Teacher: Mmmm.. What do you think? Did you know that the Planet Earth, compared to all the other planets, is like this, small? There are some that are enormous, like this one here [pointing at the poster] and it is called Saturn. And this planet has rings around the planet. Does our planet have rings?

Esteban: [looking at the poster] No, it does not have any rings.

Teacher: What does our planet have that goes around it, and that we see at night?

Esteban: It is that-- that-- it's..

Cristal: Stars.

Teacher: By the Earth, on the side, what is there? [pointing to the poster and then to the sky]

Mariela: The moon.

Teacher: How did you know, Mariela, that it was the moon?

Mariela: Because.. because sometimes I, when my father smokes, I go outside with him, but I do not smoke.

Teacher: And what do you see?

Mariela: The moon and the stars.

Teacher: Ok, so then, this is the earth, here we have it..[pointing to the earth on the poster] the globe, and it is round, but this one..

Esteban: Square.

Teacher: Flat, it is as if they had opened it up [moving her hands as if unrolling a rolled up paper] and had placed it like this, flat.

Iris: Teacher, teacher.. one of my girlfriends has a toy one of these [pointing to the globe].

Teacher: She has one of these? A toy one? Does she have it hanging or does she have it.. [trying to figure out if the friend has a map or a globe]

Esteban: Teacher, I have one of those, that has the names of the planets.

Teacher: Oooh really? And whose is it?

Esteban: Mine.

Teacher: And does it have all the planets?

Esteban: [nods]

Teacher: Could you bring it to class so that we can see it?

Esteban: [nods]

Teacher: OK, so then, all this is blue and it is..?

Mariela: The water.

Teacher: Aaah.. and who knows what country we are in here?

Esteban: The earth.

Teacher: Yes, but in what country?

Esteban: United States.

Teacher: Can you find the United States on the map?

Esteban: [looking at the map, not finding the USA]

Teacher: With what letter does it start?

Cs: #with the E# [in Spanish "Estados Unidos"]

Teacher: Yes, it's just that on the map it is written in English. How do you say it in English?

Esteban: America.

Teacher: America.. or?.. [looking at the children to see if anyone knows, when nobody responds, teacher says] **United States**. Here it says México. This is the United States, this is México. [pointing to the map]

Esteban: But anyway México is not.. it's not small...when they stole.. the land.. México is still big.

Teacher: México was big before, and who stole the land?

Esteban: The ones from here.

Teacher: Oooooh, and who told you?

Esteban: My dad.

Teacher: Your dad! And do you know what part was México's, but no longer is?

.... [Cs do not respond]

Teacher: What part could it be? This is México [pointing at the map] What part was México's before?

Esteban: This.. was.. was, from here to there. [pointing at the map south of México]

Teacher: Going down?

Arturo: That one was not, teacher. [pointing to the map]

Teacher: But the United States is up here. Those are other countries. [pointing to the countries south of México on the map]

C2: That one, teacher, that one..

Teacher: I think it is up, here. This is the part that your dad told you was from México..

Esteban: Maybe.. maybe.. th.. th.. this is a famous place because.. because there Mexicans can't .. can't cross the.. the.. the line.

Teacher: They can't cross the line?

Esteban: No.

Teacher: Where?

Esteban: The.. the line is from the Uni-- is part of the United States.

Teacher: Here in the.. in the border? Right here, on this line?

Esteban: Aha.

Teacher: They don't let them in?

Esteban: And they caught my uncle last year.

Teacher: Who knew that?

Esteban: My daddy told me and also..

Teacher: What did he tell you?

.... [Cs do not respond]

Teacher: Who knew that-- Oops let's wait for Vicente and Mariela because they are playing. Esteban's dad told him that there are parts here in.. in the border with México and the United States where Mexicans are not allowed in. Why do you think that would be? Why don't they let them come in?

Mariela: Because..

Teacher: Why would that be?

Arturo: Because..

Mariela: Because they are not from this country.

Teacher: Because Mexicans are from México, and they are not from the United States?

Erica: Teacher..

Teacher: But you are here, and you are from México..

Erica: Teacher.. teacher.. my dad came to the United States.

Arturo: I am allowed to come, and I am from Chicago.

Teacher: Because you were born in Chicago. And that is why they let you come in? Hmmmmm. Who else was born in Chicago? Who was born in México?

.... [Cs raise their hands and begin to talk all at once]

Cs: #I was born in Chicago#
#I was born here#
#Me too#

....

Teacher: And your mom and dad, where were they born?

Erica: In México, my mo-- mom and my dad were born in México.

Oscar: My dad is a wetback.

Teacher: In Wetback? [since they had been talking about being born in México, and somewhat surprised that kindergarten children would know the word "wetback", the teacher initially responded as if they were talking about the name of a place in México]

.... [Cs laugh loudly]

Erica: Walking.. he went walking because a friend of my mom told him.

Teacher: What?

Erica: Tha..a..a.. that wetback means that they came walking, from over there.

Teacher: Hmmmmmmm, and they came walking? And why are they called wetbacks?

.... [Cs do not respond]

Teacher: Because they got wet?

Cs: No.

Esteban: But my dad says that-- he came, I think..

.... [The teacher asks the children to stop touching the microphone and to sit down in their chairs, and deliberately calls some names to participate as Esteban tries to keep talking]

Esteban: I think.. I think that-- I think that he came in a taxi from México.

Teacher: In a taxi from México? [with emphasis, as if to say "is that possible?"]

Esteban: Maybe..

Teacher: In a taxi from México? Here is Chicago, up here, they had to cross aaaall this way to come from México? [pointing to the map] Could he have come in a taxi?

Cs: (*** ***)

Esteban: (***) instead of a taxi, maybe he went by airplane.

Teacher: Hmmmmmmm. OK, we are talking about.. Esteban was telling us that someone told him that people who cross and come in are called wetbacks. Does anybody know why?

Cs: [Cs do not respond]

Teacher: What does wetback mean?

Vicente: That it is wet.

Teacher: That it got wet. Because many people that live in México cross a river and get wet. That is why they are called wetbacks. But this is not a nice thing to say. When someone says wetback it is not.. it is not something nice, it is something that..

Elisa: That should not be repeated.

Teacher: It is an insult. Do you know what an insult means?

Ramon: Teacher!

Teacher: What is an insult?

Ramon: Teacher!

Teacher: When I say to someone "You are dumb", that is an insult.

.... [Cs laugh loudly]

Teacher: If someone says to you "You are a wetback", What is that?

Cs: An insult.

Elisa: It is a rude comment.

Teacher: It is a rude comment, uhumm. OK, here we have the globe, the Earth globe it is called.

Cristal: My cousin has a map in her room.

Teacher: Aaah.. she has a map in her room! Who else has a map in their room?

Ramon: Me.

Teacher: Ramon has a map, of what?

Ramon: .. of.. México.

Teacher: Oooh, maybe the people that have maps in their homes can bring them to show..

Esteban: And my dad.. my dad.. my..

Lida: I..

Esteban: My..

Teacher: Let's see, Lida is talking.

Lida: I have a picture of.. of a little bear and.. a thing with an angel, and a thing with a virgin.

Teacher: And do you have maps?

Lida: [laughing] No.

Esteban: Teacher, my dad has a lot of maps.

Eddie: My dad has a lot of maps in a book.

Teacher: Oooh, in a book! Because maps also can come in books..

Esteban: Teacher, I also have..

Marisol: Teacher, I have..

Teacher: [giving her a look and smiling, insinuating that her commentary should be related to the conversation] a map?

Marisol: [smiling] No.

Esteban: [keeps trying to finish his initiation] Teacher, my dad also has a lot of maps in a book.

Teacher: Aaah, and a book of maps, what is that called? Anybody know?

Cs: #A mapo# [children laugh]

Teacher: It is an atlas. Maybe tomorrow.. .. [telling Mariela to sit down after she bumps the microphone to the floor] sit properly, please. Tomorrow, can someone lends us one of their maps or atlas so we can look at them? [pauses] So then, here is the globe.

## Appendix G

Atlas
3-1-95

Maestra: Mientras esperamos a los demás, les traje un libro de la biblioteca [muestra el atlas a los niños y lo habre].
Mariela: ¡Es un atlas!
Maestra: Oooh, ¿que es un atlas?
Lida: Es un libro con puros mapas.
Maestra: ¿Cómo sabes Lida?
Lida: Porque usted lo dijo.
Maestra: Aah, yo lo dije.
Lida: Usted lo dijo, que era un libro de los mapas.
Maestra: [hojeando el atlas] Acá hay mapas de países, continentes, océanos.. vamos a buscar el mapa del mundo. ¿Este es el mapa del mundo?
Cs: #Si#
Maestra: ¿Quién se acuerda..?
Vicente: Tiene una ruedita..
Maestra: [sin estar segura a que se refiere] ¿Una ruedita? Mmm.. ¿Quién se acuerda a donde esta Estados Unidos?
Cs: #Yo#
#Yo#
Maestra: [sosteniendo el atlas para que los niños puedan tocarlo] A ver, apunten.
Cs: [Esteban, Vicente y Raul apuntan a Estados Unidos en el mapa] #Acá#
#Aquí#
Maestra: Acá esta Estados Unidos [apuntando al mismo lugar donde apuntaron los niños] entonces ¿a dónde esta México?
Cs: [Lida, Iris y Eddie apuntan a México en el mapa]
#Acá#
Maestra: Mmm.. ¿a dónde esta Canada?
Ramon: Acá [apuntando a Canada en el mapa]
Maestra: Aaaah, ¡Ramon se acordó! Estados Unidos esta en el medio, México esta abajo y Canada esta arriba. Y estos son otros países. OK.

Atlas
English Translation
3-1-95

Teacher: While we wait for the others, I brought you a book from the library [shows the atlas to the children

and then opens it].

Mariela: It is an atlas!

Teacher: Oooh, and what is an atlas?

Lida: It is like a book full of maps.

Teacher: How do you know Lida?

Lida: Because you said it.

Teacher: Aaah, I said it.

Lida: You said it, that it was a book of maps.

Teacher: [flipping through the pages in the atlas] Here are maps of countries, continents, oceans.. let's look for the map of the world. Is this the map of the world?

Cs: #Yes#

Teacher: Who remembers..?

Vicente: It has a little circle..

Teacher: [unsure about what he is referring to] a little circle? Mmm.. who remembers where is the United States?

Cs: #Me#
#Me#

Teacher: [holding the atlas so that the children can touch it] Let me see, go ahead and point.

Cs: [Esteban, Vicente and Raul at the United States on the map] #Here#
#Here#

Teacher: Here is the United States [pointing to the same place where the children had pointed] so then, where is Mexico?

Cs: [Lida, Iris and Eddie point to México on the map] #Here#

Teacher: Mmm.. so where is Canada?

Ramon: Here [pointing to Canada on the map]

Teacher: Aaaah, Ramon remembered! The United States is in the middle, México is below and Canada is above. And these are other countries. OK.

## Appendix H

### Banderas, cohetes, jacal, Baja California, inundaciones

3-14-95

[la mitad de la clase esta sentada alrededor de una mesa]

Maestra: Tengo un libro nuevo.. [mostrando el libro INFORMATION AND MATERIALS TO TEACH THE CULTURAL HERITAGE OF THE MEXICAN AMERICAN CHILD, DEVELOPED BY THE EDUCATION SERVICE CENTER, REGION XIII, AUSTIN, TEXAS 1986] que es un libro de información-- no es un libro de cuentos. Este es más para gente grande que para gente..
Cs: #Chiquita#
Maestra: Si, chica, como ustedes. Y ¿de qué se tratará este libro? [muestra la tapa que tiene un escudo de México con un águila]
Lida: De ayudar.
Esteban: Yo no se-- de los países.
Maestra: ¿Y cómo saben?
Arturo: Porque tiene un aguila.
Maestra: Y ¿por qué entonces no dirá Esteban que es de animales?
Arturo: Porque es de la.. de la.. [mirando a la bandera de México que esta pegada en la pared del salón]
Vicente: Lleva las personas ahí volando.
Maestra: ¿Qué iba a decir Arturo? ¿Qué es el águila de qué?
Esteban: De México.. la águila de..
Maestra: Arturo estaba mirando alla a la bandera en la pared.. de México.
Arturo: Tiene un águila.
Cristal: Mi hermana tiene la bandera en mi casa.
Maestra: ¿Y de dónde es?
Esteban: De México.
Lida: Yo también tengo esa bandera.
Maestra: ¿Y tu bandera de dónde es?
Lida: De aquí.
Maestra: ¿A dónde estamos?
Esteban: Que ¿cómo se llama?
Cs: #Estados Unidos#
#Chicago#
Maestra: Estados Unidos. Chicago es una ciudad.
Raul: Yo.. yo tengo la bandera de México [se levanta y va a apuntar a la bandera de México en la pared que también tiene la bandera de Estados Unidos y de Puerto Rico]
Maestra: Y ¿esa de abajo de donde es?
Cs: #Puerto Rico#
Maestra: Oooh.

Cs: (*** ***)

Maestra: ¿Alguna vez han visto la bandera de Puerto Rico en la calle?

Vicente: Yo tengo una-- maestra.. es que yo una vez me encontré una bandera de Puerto Rico tirada.

Maestra: ¿En el piso? ¿Y qué hiciste con ella?

Vicente: La recojí.. y la limpié.. y la pegué con **tape** porque estaba rompida.

Maestra: ¿Estaba rota?

Lida: Maestra.. yo..

Maestra: ¿No han visto alguna vez en el verano que hay personas que tienen las banderas de Puerto Rico y.. andan en auto..

Cs: #No#

#Yo no#

#Aha#

#Yo ví#

Vicente: Yo he visto.

Arturo: Y también en la noche.

Maestra: ¿Y qué hacen? ¿Por qué hacen eso?

Cs: (***)

Vicente: Y tocan la bocina.. piip..pip..piiip..

Maestra: Y tocan la bocina.. y ¿por qué harán eso?

Lida: Yo se, maestra.

Cs: (*** ***) [Arturo levanta la mano]

Maestra: Arturo quiere hablar.

Arturo: Yo y mi hermana un día estabamos afuera y vimos todas las banderas.

Maestra: ¿Y cuáles banderas vieron?

Arturo: De México.

Cs: (*** ***) [Eddie levanta la mano]

Eddie: Es que un día.. (***) en el McDonald (***) que traían un Santa Clos.

Maestra: ¿Un Santa Clos? Mmmm.

Lida: Yo se, maestra.. porque.. a veces sale en la televisión-- en el partido..

Maestra: ¿El partido de qué?

Jesus: De fútbol.. y se alocan.

Maestra: Mmmm y ¿se alocan? ¿Por qué?

Lida: Yo se, maestra.. yo se.. porque también a veces cuando el partido es aquí mi mamí me compra una bandera de aquí para celebrar.

Cs: (*** ***)

Maestra: A ver ¿Jesus? [pausa].. nada, ok, ¿Mariela? ¿Quién quería hablar? ¿Eddie?

Vicente: No, que vaya así [señalando con la mano en un círculo hacia la izquierda] que vaya así.

Maestra: ¿Que vaya así? Ok, Mariela.

Mariela: ¿Yo?

Maestra: Si.

Mariela: Yo alla.. de Chicago.. de donde vinimos..

Maestra: ¿Tu viniste de Chicago?

Mariela: Si.

Maestra: ¿Y aca como se llama?

Mariela: Estados Unidos.

Maestra: Si, pero ¿en que ciudad vivimos?

Mariela: Yo me vine de alla.. de una casa.. yo me vine de México.. de México.. me vine a otra casa.. que ahí se llama la (***) y miramos un desfile en la calle.

Maestra: ¡Aaaahh! ¿Ah si? ¿Y qué estaban celebrando en el desfile?

Mariela: Nada. No mas estaban pasando y pitando.

Maestra: Uuuh, ¿y las banderas de donde eran?

Arturo: De Puerto Rico.

Mariela: No mas tenía una.

Maestra: ¿De donde era?

Mariela: No me acuerdo.

....

Cs: #Yo#

CF: Yo quiero decir algo.

Esteban: Maestra.. los muchachos que son amigos de mi papá.. cuando era el día de México ellos tiraron muchos cohetes. Luego.. luego.. que.. que una niña tenía.. unos palillos y luego empezó a llover y los puso donde estaban los cohetes todos mojados. Luego que empezó a tronar, y tronaron muchos cohetes de esos grandotes.. y que se van para arriba, luego que se explotan y unos que se quedan así volteando. [moviendo los brazos alzados sobre su cabeza]

Maestra: Mmmm ¿Y eso fué en Chicago o en México?

Esteban: Aquí.

Vicente: Maestra..

Maestra: ¿Saben qué?.. en Chicago no se permiten.. este.. usar los cohetes.. en México si, pero en Estados Unidos, no.

Esteban: Y la policia les dijo que recojan los cohetes..

Maestra: Es que aca no se pueden..

Esteban: La otra mañana le dije eso [refiriendose a una conversación anterior acerca de la legalidad de usar cohetes]

Maestra: ¿Por qué será que en Estados Unidos no se permiten los cohetes?

Lida: Yo se, maestra.. porque un día yo ví-- una niña me contó-- en un callejón que tronaron cohetes y que le hecharon más y más agua y se quemó una casa.. y despues la estaban arreglando.. era nueva-- ¡pero que bueno que no había gente!

Maestra: Aaah, si.. porque los cohetes son muy peligrosos. ¿Los niños deben de jugar con ellos?

Cs: (*** ***)

Maestra: Ok, Raul quiere hablar, ¿Raul?

Esteban: Y tampoco deben usar los cerillos.

Maestra: No, tampoco. Pero Raul quiere hablar.

Lida: Yo.. yo..

Maestra: Lida, tu ya hablaste, le toca a Raul.

Lida: No, pero yo..

Maestra: ¡Lida! Le toca a Raul.

Raul: Un día fuí con mi tío y.. alla si nos dejaban poner cohetes.. y los pusimos.. y a una niña le cayeron tantita lumbre, pero nos hicimos pa' tras para que no nos caiga.

Maestra: Y a esas personas que le cayeron ¿qué les pasó?

Raul: A uno solo le cayó, porque estuvo en frente.

Cs: (*** ***)

Maestra: Eso aca en Estados Unidos.. los cohetes.. es ilegal. ¿Quién sabe que quiere decir eso?

Lida: Yo se.

Cs: #Yo#

#Yo se#

Esteban: Que no se puede.

Maestra: Que no se puede.

Esteban: Viene la policia.. y también los pueden llevar a la corte.

Maestra: Si, es ilegal.

Vicente: Maestra.. maestra.. unos niños de ahí al lado de aquí tronaron una casita y la prendieron..

Maestra: Y eso.. ustedes..

Vicente: Y la casita se fué para arriba y.. un día nosotros prendimos muchos cohetes y los rejuntamos en la noche..

Maestra: Y.. y ¿les parece inteligente estar prendiendo cohetes?

Cs: #Nooo#

Maestra: ¿Por qué?

Esteban: Y nosotros también..

Lida: Es peligroso.

Mariela: Alguien se puede quemar.

Maestra: Es muuuuy peligroso.

Esteban: Y también unos primos míos nos habián dado unos cohetes y los hechamos a un gabinete y..

Maestra: Si les dan cohetes se los dan a la mamá o al papá.

Cs: #Maestra, maestra#

#Yo, yo#

Maestra: Eddie quiere hablar.

Eddie: Yo me encontré un cohete y lo tiré.

Maestra: ¿Lo tiraste a la basura? Mejor se lo das a tu mamá o a tu papá para que ellos lo tiren..

Lida: Mami..

Maestra: A ver, Esteban quiere terminar.

Esteban: Maestra, luego lo pusimos en el gabinete y se nos perdió.

Lida: Yo compré unos cohetes chiquitos que se prenden pero.. que no tienen lumbre.

Maestra: Ok.
Vicente: Yo compré una cajita de cohetes que no tienen lumbre pero uno se los puede tronar en la cabeza.
Maestra: Mmmm.. eso me parece peligroso. Ok, vamos a leer nuestro libro para aprender mas acerca de México.
Vicente: Maestra.. maestra.. le digo que.. un día cuando mi prima fué a México con mi tía la camioneta se volteo y se quemó.
Lida: Yo ví que se quemo una casa en Marimar [una novela muy popular mexicana]
Cs: #¡¡El jacal!!#
Maestra: El jacal..¿qué es un jacal? [sin tener familiaridad con esta palabra]
Arturo: Una casa en México.
Esteban: Como este [se para y corre a donde estan los "Lincoln Logs", unos palos de madera redondos de diferentes tamaños con los cuales juegan los niños, y levanta una estructura cuadrada que habían hecho previamente] como esto, maestra.
Maestra: Oooh, ¿hecho de que?
Mariela: De madera.
Maestra: Ooh, como una choza. ¿Nosotros tenemos jacales aca?
Cs: #No, casas#
Lida: Y Angelica le dijo a Renato-- no, a Nicárico "Ya sabes lo que tienes que hacer" y.. [explicando lo que los personajes de la novela han hecho]
Maestra: Esteban.
Lida: Y le dijo así, le escribió una carta porque Angelica no quería que Marimar y su hijo se casara con ella [sigue contando lo que ha pasado en la novela]
Maestra: Ah, bueno, despues nos cuentas de Marimar.
Esteban: Maestra.. maestra.. luego ella.. ella en el taxi..
Maestra: No. Ya no vamos a hablar de eso.. despues hablamos de eso.
Lida: Y luego Marimar..
Maestra: Ya no estamos hablando de eso Lida.
....
Esteban: Yo se cual es México.
Maestra: ¿Cuál es México?
Esteban: [se levanta, se acerca al mapa y apunta desde el norte de México hasta Centro América] tooodo esto.
Maestra: Todo eso.. ¿hasta a dónde?
Esteban: Hasta aca [apuntando a Panama]
Maestra: Yo creo que es hasta aca [apuntando al sur de México] ¿y para arriba hasta donde es?
Vicente: Ahí hay más países.
Arturo: [se levanta y va al mapa] hasta aquí [apuntando al norte de México]
Vicente: Todos los países.
Maestra: ¿Y este país de aca arriba, cuál es? [apuntando a Estados Unidos]

Arturo: ¡Oooh!, aquí tiene el nombre de México. [apuntando a Nuevo México en el mapa]
Maestra: Ahí dice..
Esteban: ¡México!
Maestra: Dice **New México** porque es un estado de Estados Unidos.. Nuevo México.. y aca dice Arizona.. y aca dice-- ¿quién puede leer esto?
Lida: T.. E.. E.. X.. A.. S.. [deletreando cada letra, pero sin leer]
Maestra: ¿Qué dirá? ¿Cómo suena esta letra? [apuntando a la T]
Cs: #Ssss# #teee#
Maestra: Teee..eee-- y esta letra.. la X, ¿cómo suena?
Cs: #Eee.. eee..#
Maestra: Ttt..teee.. tex..
Esteban: ¡**Texas**! [con la pronunciación en inglés, con sonido de la equis, no la jota]
Maestra: **Texas**. ¿Quién ha oido de **Texas**? Gracias, se pueden sentar [dirigiendose a Arturo y a Esteban]
Esteban: **Texas** [con pronunciación en inglés] yo.. yo.. yo fuí ahí.
Maestra: ¿Fuiste a **Texas**? ¿Con quién fuistes?
Esteban: Con mi papá.
Maestra: Vicente aca esta el mapa.. no haya. [Vicente esta distraido]
Cs: [se rien]
Lida: Maestra.. mi mamí le pagó la foto del grupo y no se la han dado.
Maestra: ¿Ahora estamos hablando de la foto del grupo?
Lida: No [sonriendo]
Maestra: ¿De qué estamos hablando?
Esteban: Del mapa.
Maestra: Ok, entonces, despues hablamos de las fotos. Ahí dice Texas y aca hay otros estados.. [mientras apunta a cada estado en el mapa] Louisiana.. Missisippi.. Alabama.. y aca abajo esta Florida.
Vicente: Maestra.. yo ya se sonde termina México.. en el 9..
Maestra: ¿A dónde? [sin entender a lo que se refiere]
Vicente: [se levanta y pone todo el brazo vertical en el mapa, al oeste de la parte de México pero dejando afuera a Baja California. Arriba estan los números de longitud y la mano de Vicente cae en el número 9] Hasta aca.
Maestra: Ahhhh.. ¿Hasta ahí termina México?
Cs: #Noo#
Maestra: ¿O sigue?
Cs: #Sigue#
Maestra: ¿Y quién sabe como se llama esta parte de México? [apuntando a Baja California]
Arturo: **Texas**.
Maestra: No, **Texas** esta aca.
Cs: [no responden]
Maestra: Se llama Baja California.

Mariela: Baja California.

Maestra: Aca tenemos a México.. y esta escrito con las letras un poco separadas.. [apuntando a la palabra que esta estirada sobre el país] Y.. tiene-- aca esta la palabra recta y con las letras juntas, [apuntando a la palabra que esta en la esquina del mapa como título del país] ¿se fijaron? ¿Y cuántas letras tiene esta palabra?

Cs: #Cuatro#

#Cinco#

Esteban: [se para y va a contar las letras apuntando a cada una] uno, dos, tres, cuatro, cinco. Cinco.

Ramon: ¡Seis.. Seis!

Esteban: [cuenta otra vez] uno, dos, tres, cuatro, cinco, seis. ¡Seis!

Maestra: Oooh, seis letras.. Aca estan separadas las letras y dice México y aca que estan juntas dice..

Esteban: También dice México.

Maestra: Y aca dice **Texas**.. [pronunciando la equis en Texas] también tiene una equis igual que México .. pero esta equis en Estados Unidos se pronuncia en inglés así, **Texas** [pronunciando la equis], pero en español ¿cómo se pronuncia?

Cs: #Equis#

#Qes#

Maestra: Se pronuncia México [pronunciando la equis como jota: Mejico], la gente de atras no puede ver Arturo. **México**, [pronunciando con la equis] ¿es en inglés o en español?

Vicente: En inglés.

Mariela: Se dice de las dos formas.

Maestra: ¿De las dos formas? Si,pero ¿cómo decimos nosotros en español?

Cs: #México# [pronunciando con jota]

Maestra: ¿Y en inglés?

Cs: **#México#** [pronunciando con equis]

Maestra: Ok.. y aca ¿que dirá? [apuntando a Baja California en el mapa]

Arturo: Baja California.

Lida: Mi tía va a México.. y.. y yo cuando estaba chiquita-- mi tía Cari-- yo le dije-- tu me.. tu me.. tu me-- vas a la casa a recojerme. Entonces cuando.. cuando ella vino-- entonces ella no me llevaba a..

Maestra: ¿A México?

Lida: Si, pero le decía Mécico.. [se rie]

Maestra: ¿Mécico?

Lida: Si, porque no lo podía decir [se rie]

Maestra: Aaah.. entonces aca dice **Texas** [pronunciando con la equis]. Texas ¿es en inglés o en español?

Esteban: Maestra.. maestra.. en Baja California..

Cs: (*** ***)

Maestra: A ver, Esteban esta hablando.

Esteban: En Baja California se andan hundiendo las casa.

Maestra: Aaah ¿oyeron lo que dijo Esteban?

Cs: (*** ***)

Maestra: Se andan hundiendo las casas ¿cómo sabes?

Esteban: Por.. porque yo lo ví en unos pro.. programas.

Maestra: Aah en unos programas.. ¿quién ve las noticias?

Cs: #Yo#

#Yo#

Maestra: ¿Y qué han estado diciendo de California y Baja California en las noticias?

Esteban: Pero esos programas estan en inglés.. las noticias.

Maestra: ¿En inglés? ¿Y quién ve las noticias en español?

Cs: #Yo#

#Yo#

Maestra: ¿Y qué han estado diciendo? ¿Por qué se estan hundiendo las casas?

Lida: Se abrió la tierra.

Mariela: Alla.. esta hundido.

Maestra: ¿Por qué?

Lida: Porque se quebró la tierra.

Maestra: Lo que dijo Esteban.. ¿por qué se estará hundiendo la tierra en Baja California?

Lida: Porque llueve.

Esteban: Porque.. porque cada día cae agua.

Maestra: ¿Cómo se dice, cae agua?

Marisol: Lluvia.

Esteban: Cae lluvia.

Maestra: Ooh, porque esta lloviendo demasiado.. se esta inundando. ¿Quién sabe lo que quiere decir inundar?

Lida: Yo se, maestra.

Esteban: Que se esta inundando la casa.

Lida: Que el agua llega hasta la casa.

Maestra: Aaah, se esta inundando entonces quiere decir que hay un montón de agua y esta sumergida.. Y llega hasta..

Lida: Arriba.

Maestra: Hasta arriba.. Y se llena la casa de..

Lida: De agua.

Esteban: Y deben de caminar por el agua.

Maestra: ¿Y eso lo viste en las noticias?

Esteban: [afirma con la cabeza]

Maestra: ¿Alguien lo vió en las noticias? ¿Como se esta inundando? [pausa] ¿Si? A ver, Fernando cuentanos.

Fernando: Ya no me acuerdo.

Vicente: Yo si.

Lida: Yo.. maestra.. yo-- sabe maestra que yo a veces en las noticias-- que un muchacho.. un muchacho.. que..

Maestra: ¿Pero viste en las noticias de una inundación en California?

Lida: No, pero yo ví en un país.. en un país estaba cayendo mucha nieve.

Maestra: Mmm.. ¿y a donde habrá sido?

Esteban: Ma.. maestra.. y en Canada se anda deshaciendo el hielo.

Maestra: En Canada, dice Esteban, se esta deshaciendo el hielo. ¿Cómo se dice hielo-- cuando el hielo se deshace?

Arturo: El agua.

Maestra: ¿Cómo se dice?

Mariela: Hielo.

Maestra: ¿Cómo se dice cuando el hielo se esta.. que se esta?..

Cs: #Se hace agua#
#Agua#

Eddie: Derritiendo.

Maestra: ¡Derritiendo! Aaha, es como un helado-- una paleta si la dejan afuera se deshace. ¿Y qué le esta pasando a la paleta? Se..

Vicente: Por el sol.

Lida: Se deshace.

Maestra: Se.. ¿qué dijo Eddie?

Arturo: Se derrite.

Maestra: Se derrite. Y dice Esteban que en Canada se esta derritiendo el hielo y ¿por qué será?

Esteban: A lo mejor porque anda viniendo el sol.

Maestra: Y cuando sale el sol, y viene el calor, ¿como se llama eso?

Mariela: Se anda deshaciendo-- derritiendo..

Maestra: ¿Pero qué esta viniendo ahora.. que temporada?

Arturo: El agua.

Cs: #La primavera#

Maestra: Aaah, la primavera, y con la primavera empieza a venir el calor ¿y qué esta acabando?

Cs: #El hielo#
#El frío#

Cristal: El invierno.

Maestra: El invierno. ¿Quién sabe donde esta Canada? Ap.. otra persona.. otra persona Esteban [Esteban se trata de parar y de hablar] ¿quién sabe? ¿Lida?

Cristal: Mi papá trabaja en Canada.

Maestra: ¿Y va todo el tiempo, o va a veces nada mas?

Cristal: A veces.

Maestra: ¿Y va en el invierno, la primavera, el otoño o en el verano?

Cristal: En el invierno.. limpia vidrios.

Cs: (***)

Maestra: ¿Limpia vidrios en Canada? Oooh ¿oyeron lo que esta diciendo Cristal?

Cs: (*** ***)

Vicente: Yo si.

Maestra: ¿Qué dijo?

Vicente: Que el papá limpia vidrios en Canada.

Maestra: ¿Alguien le quiere hacer alguna pregunta?

Lida: Yo si, ¿con que los limpia? ¿qué le hecha.. ¿con **Windex**? [riendose]

Cristal: Yo lo ví en una foto.

Lida: Maestra.. pero mi prima.. cuando yo era chiquita.. ella me platicaba lo que hacía.. que yo me portaba bien y ahora dice que no.. que no me porto bien.. [riendose]

Maestra: Mmmm ¿y ahora no?

Lida: No. [sonriendo]

## Flags, fireworks, hut, Baja California and floods

English Translation
3-14-95

[half the class is sitting around a table]

Teacher: I have a new book.. [showing the book INFORMATION AND MATERIALS TO TEACH THE CULTURAL HERITAGE OF THE MEXICAN AMERICAN CHILD, DEVELOPED BY THE EDUCATION SERVICE CENTER, REGION XIII, AUSTIN, TEXAS 1986] that is an information book-- it's not a story book. This is more for grown up people than for people who are..

Cs: #Little#

Teacher: Yes, little, like you. And what could this book be about? [showing the cover of the book that has a shield of México with an eagle on it]

Lida: To help.

Esteban: I don't know.. of the countries.

Teacher: And how do you know?

Arturo: Because it has an eagle.

Teacher: And then why didn't Esteban say that it was about animals?

Arturo: Because it's of.. it's of.. [looking at the flag from México that is up on the wall]

Vicente: It takes the people there, flying.

Teacher: What was Arturo about to say? That it's the eagle from what?

Esteban: From México.. the eagle of..

Teacher: Arturo is looking at the flag over there on the wall.. from México.

Arturo: It has an eagle.

Cristal: My sister has the flag in my house.

Teacher: And where is it from?

Esteban: From México.

Lida: I have a flag too.

Teacher: And your flag where is it from?

Lida: From here.

Teacher: Where are we?

Esteban: What? What is the name?
Cs: #United States#
#Chicago#
Teacher: United States. Chicago is a city.
Raul: I.. I have the flag from México [stands up and goes to the wall to point to the flag from México, on the wall also are the U.S. and the Puerto Rican flags]
Teacher: And that one on the bottom where is it from?
Cs: #Puerto Rico#
Teacher: Oooh.
Cs: (*** ***)
Teacher: Have you at anytime seen the Puerto Rican flag on the street?
Vicente: I have one.. teacher.. it's that one day I found the Puerto Rican flag thrown away.
Teacher: On the floor? And what did you do with it?
Vicente: I picked it up.. and cleaned it.. and I glued it with **tape** because it was braked.
Teacher: It was broken?
Lida: Teacher.. I..
Teacher: Haven't you seen sometimes in the summer that there are people that have Puerto Rican flags and.. they are in cars..
Cs: #No#
#Not me#
#Aha#
#I saw it#
Vicente: I have seen that.
Arturo: And also at night.
Teacher: And what do they do? Why do they do that?
Cs: (***)
Vicente: And they sound their horns.. piip.. pip.. piiip..
Teacher: And they sound their horns.. and why would they do that?
Lida: I know, teacher.
Cs: (*** ***) [Arturo raises his hand]
Teacher: Arturo wants to talk.
Arturo: Me and my sister, one day we were outside and we saw all the flags.
Teacher: And which flags did you see?
Arturo: From México.
Cs: (*** ***) [Eddie raises his hand]
Eddie: It's just that, one day.. (***) at McDonald (***) that they were bringing a Santa Claus.
Teacher: A Santa Claus? Mmmm.
Lida: I know, teacher.. because.. sometimes it comes out on the television-- in the game..
Teacher: The game of what?
Jesus: Soccer.. and they go crazy.
Teacher: Mmmm.. and they go crazy? Why?
Lida: I know teacher.. I know.. because also sometimes when

the game is here my mommy buys me a flag from here to celebrate.

Cs: (*** ***)

Teacher: Let's see, Jesus? [pauses].. nothing? ok, Mariela? Who wanted to talk? Eddie?

Vicente: No, make it go like this [signaling with his hand in a circle to the left, to take turns] make it go like that.

Teacher: Make it go like that? Ok, Mariela?

Mariela: Me?

Teacher: Yes.

Mariela: Over there I.. from Chicago.. where we came from..

Teacher: You came from Chicago?

Mariela: Yes.

Teacher: And here what is it called?

Mariela: United States.

Teacher: Yes, but what city do we live in?

Mariela: I came from over there.. from a house.. I came from México.. from México.. I came from another house.. that here is called (***) and we saw a parade in the street.

Teacher: Aaaahh! Oh, yes? And what where they celebrating in the parade?

Mariela: Nothing. They were just passing by and honking the horn.

Teacher: Uuuh, and the flags, where were they from?

Arturo: From Puerto Rico.

Mariela: There was just one.

Teacher: Where was it from?

Mariela: I don't remember.

....

Cs: #Me#

CF: I want to say something.

Esteban: Teacher.. the guys that are friends with my dad.. when it was the day of México they threw a lot of fireworks. Then.. then.. that.. that a girl had.. some sticks and then it started to rain and she put them where the fireworks were all wet. Then it started to go off, and a lot of fireworks went off, those that are really big.. and that they go up, then they explode and some that stay like that turning around. [moving his arms above his head]

Teacher: Mmmm, and that was in Chicago or in México?

Esteban: Here.

Vicente: Teacher..

Teacher: You know what?.. in Chicago they are not permitted.. uhm.. to use fireworks.. in México yes, but in the United States, no.

Esteban: And the police told them to pick up the fireworks..

Teacher: It's that here they are not allowed to..

Esteban: The other morning I told you that [referring to a previous conversation about the legality of fireworks]

Teacher: Why would it be that in the United States fireworks are not permitted?

Lida: I know, teacher.. because one day I saw-- a girl told me-- in an alley that they lit fireworks and that they threw more and more water and a house burned down.. and then later they were fixing it.. it was new-- but it was good that there were no people inside!

Teacher: Aaah, yes.. because the fireworks are very dangerous. Should children play with fireworks?

Cs: (*** ***)

Teacher: Ok, Raul wants to talk, Raul?

Esteban: And they shouldn't use matches either.

Teacher: No, that either. But Raul wants to talk.

Lida: I.. I..

Teacher: Lida, you already talked, now it's Raul's turn.

Lida: No, but I..

Teacher: Lida! It's Raul's turn.

Raul: One day I went with my uncle.. over there they do let us light fireworks.. and we put them there.. and a girl, just a little fire fell on her, but we stepped back so that it wouldn't fall on us.

Teacher: And those people that it fell on, what happened to them?

Raul: It only fell on one of them, because she was in the front.

Cs: (*** ***)

Teacher: That, in the United States.. the fireworks.. is illegal. Who knows what that means?

Lida: I know.

Cs: #Me#
#I know#

Esteban: That you can't do it.

Teacher: That you can't do it.

Esteban: The police comes.. and they can take them to court too.

Teacher: Yes, it's illegal.

Vicente: Teacher.. teacher.. some children from there, next door, over there, they exploded a little house and they lit it on fire..

Teacher: And that.. you..

Vicente: And the little house went up.. one day we lit up a lot of fireworks and we picked them all up that night..

Teacher: And.. and do you think it's intelligent lighting fireworks?

Cs: #Nooo#

Teacher: Why?

Esteban: And we also..

Lida: It's dangerous.
Mariela: Somebody can get burned.
Teacher: It's veeery dangerous.
Esteban: And also, some cousins of mine gave us some fireworks and we threw them in a drawer..
Teacher: If you are given fireworks you give them your mom or dad.
Cs: #Teacher, teacher#
#I, I#
Teacher: Eddie wants to talk.
Eddie: I found a firework and I threw it out.
Teacher: Did you throw it in the garbage? It's better if you give it to your mom or dad so they can throw it out..
Lida: Mommy..
Teacher: Let's see, Esteban wants to finish.
Esteban: Teacher, then we put it in the closet and we lost it.
Lida: I bought some fireworks that are really small that light up but.. they don't have fire.
Teacher: Ok.
Vicente: I bought a little box of fireworks that don't have fire but you can light them on your head.
Teacher: Mmmm.. I think that is dangerous. Ok, let's read our book so that we can learn more about México.
Vicente: Teacher.. teacher.. I want to tell you that.. one day when my cousin went to México with my aunt, the truck rolled over and it burned.
Lida: I saw that a house burned down in Marimar [a very popular Mexican soap opera]
Cs: #The hut!!#
Teacher: The hut..what is a hut? [unfamiliar with this word in Spanish "jacal"]
Arturo: A house in México.
Esteban: Like this one [stands up and runs to the Lincoln Logs, round pieces of wood of different sizes with which the children play, and picks up a cube-like structure that they had built previously] like this, teacher.
Teacher: Oooh, made of what?
Mariela: Of wood.
Teacher: Ooh, like a shed. Do we have huts here?
Cs: #No, house#
Lida: And Angelica said to Renato-- no, to Nicarico "You already know what you need to do" and.. [explaining what the characters in the soap opera had done]
Teacher: Esteban.
Lida: And he told him like that, and he wrote a letter because Angelica didn't want Marimar and her son to marry her [continues to explain what has happened in the soap opera]
Teacher: Ah, alright, later you can tell us about Marimar.
Esteban: Teacher.. teacher.. then she.. she was in the taxi..

Teacher: No. We are not going to talk about that anymore.. later we'll talk about that.

Lida: And then Marimar..

Teacher: We are not talking about that anymore Lida.

....

Esteban: I know which one is México.

Teacher: Which one is México?

Esteban: [stands up and walks toward the map and points from the north of México to Central America] aaaall this.

Teacher: All that.. down to where?

Esteban: Down to here [pointing to Panama]

Teacher: I think is down to here [pointing to the south of México] and up to where?

Vicente: Right there are more countries.

Arturo: [stands up and goes to the map] up to here [pointing to the north of México]

Vicente: All the countries.

Teacher: And this country up here, which one is it? [pointing to the United States]

Arturo: Oooh!, here it has the name of México. [pointing to New México on the map]

Teacher: There it says..

Esteban: México!

Teacher: It says **New México** because it is a state in the United States.. New México.. and here it says Arizona.. and here it says-- who can read this?

Lida: T.. E.. E.. X.. A.. S.. [naming each letter, but not reading the word]

Teacher: What could it say? How does this letter sound? [pointing to the letter T]

Cs: #Ssss#

#Teee#

Teacher: Teee..eee-- and this letter.. the X, how does it sound?

Cs: #Eee.. eee..#

Teacher: Ttt..teee.. tex..

Esteban: **Texas**! [pronouncing the word in English vs. the Spanish pronunciation of the X as a J]

Teacher: **Texas**. Who has heard of **Texas**? Thank you, you can sit down [speaking to Arturo and Esteban]

Esteban: **Texas**, I.. I.. I went there.

Teacher: You went to **Texas**? With whom?

Esteban: With my dad.

Teacher: Vicente the map is over here.. not over there. [Vicente is distracted]

Cs: [laugh]

Lida: Teacher.. my mommy paid for the pictures of the group and they have not given them to her..

Teacher: Are we talking about the group picture now?

Lida: No [smiling]

Teacher: What are we talking about?

Esteban: About the map.

Teacher: Ok, then, we'll talk about the pictures later. There it says **Texas** and here are other states.. [while pointing to each state] Louisiana.. Mississippi.. Alabama.. and down here is Florida.

Vicente: Teacher.. I know now where México ends.. in the 9..

Teacher: Where? [not understanding what he is referring to]

Vicente: [stands up and places his whole arm vertically on the map, west of México but leaving out Baja California. At the top of the map are the numbers corresponding to the longitude and Vicente's hand is on the number 9] to here.

Teacher: Ahhh.. México ends there?

Cs: #Noo#

Teacher: Or does it go on?

Cs: #It goes on#

Teacher: And who knows what this part of México is called? [pointing to Baja California]

Arturo: **Texas**.

Teacher: No, **Texas** is here.

Cs: [no response]

Teacher: It is called Baja California.

Mariela: Baja California.

Teacher: Here we have México.. and it is written with the letters a little separated.. [pointing to the word that is spread out on the map of the country] and.. it has-- here is the word straight and with the letters together, [pointing to the word in the corner of the map] did you see? And how many letters does this word have?

Cs: #Four#
#Five#

Esteban: [stands up and goes to the map and starts counting the letters, pointing to each one] one, two, three, four, five. Five.

Ramon: Six.. Six!

Esteban: [counts again] one, two, three, four, five, six. Six!

Teacher: Oooh, six letters.. here they are separated and it says México and here they are together and it says..

Esteban: It also says México.

Teacher: And here it says **Texas**.. [English pronunciation] it also has an X, the same as México .. but this X in the United States is pronounced like this, **Texas** [pronouncing in English], but in Spanish how do you pronounce it?

Cs: #Ex#
#Ques#

Teacher: When we pronounce México [with the Spanish pronunciation: Mejico], the people behind you can't see Arturo. **México**, [with the English pronunciation] It's that in English or Spanish?

Vicente: In English.
Mariela: You can say it both ways.
Teacher: Both ways? Yes, but how do we say it in Spanish?
Cs: #México# [Spanish pronunciation]
Teacher: And in English?
Cs: **#México#** [English pronunciation]
Teacher: Ok.. and here, what does it say? [pointing to Baja California on the map]
Arturo: Baja California.
Lida: My aunt goes to México.. and.. and me, when I was very little-- my aunt Cari-- I told her-- you are going.. you are going.. you are going-- going to the house to pick me up. Then when.. when she came-- then she wasn't taking me..
Teacher: To México?
Lida: Yes, but I would say Mécico.. [laughs]
Teacher: Mécico?
Lida: Yes, because I couldn't say it [laughs]
Teacher: Aaah.. then here it says **Texas**. **Texas**, is in English or Spanish?
Esteban: Teacher.. teacher.. in Baja California..
Cs: (*** ***)
Teacher: Let's see, Esteban was talking.
Esteban: In Baja California the houses are sinking.
Teacher: Aaah, did you hear what Esteban said?
Cs: (*** ***)
Teacher: The houses are sinking, how do you know?
Esteban: Bec.. Because I saw it in some pro.. programs.
Teacher: Aah, in some programs.. who watches the news?
Cs: #Me#
#Me#
Teacher: And what have they been saying about California and Baja California in the news?
Esteban: But those programs are in English.. the news.
Teacher: In English? And who watches the news in Spanish?
Cs: #Me#
#Me#
Teacher: And what have they been saying? Why are the house sinking?
Lida: The earth opened up.
Mariela: Over there.. it sinks.
Teacher: Why?
Lida: Because the earth broke.
Teacher: What Esteban said.. why would the house be sinking in Baja California?
Lida: Because it rains.
Esteban: Because.. because each day water falls.
Teacher: How do you say, water falls?
Marisol: Rain.
Esteban: Rain falls.
Teacher: Ooh, because it is raining too much.. it's flooding.

Who knows what flooding is?
Lida: I know, teacher.
Esteban: That the house is flooding.
Lida: That the water goes up to the house.
Teacher: Aaah, it's flooding, then it means that there is a lot of water and it is submerged.. and it goes up to..
Lida: The top.
Teacher: Up to the top.. and the house fills with..
Lida: With water.
Esteban: And they must walk through the water.
Teacher: And you saw that in the news?
Esteban: [nods]
Teacher: Did someone see it in the news? How it is flooding? [pause] Yes? Let's see, Fernando tell us.
Fernando: I don't remember.
Vicente: I do.
Lida: I.. teacher.. I-- you know teacher that sometimes in the news I-- that a boy.. a boy.. that..
Teacher: But did you see in the news about a flood in California?
Lida: No, but I saw that in a country.. in a country a lot of snow was falling.
Teacher: Mmm.. and where might that have been?
Esteban: Te.. teacher.. and in Canada the ice is falling apart.
Teacher: In Canada, Esteban says, the ice is falling apart. How do you say ice-- when the ice falls apart?
Arturo: The water.
Teacher: How do you say that?
Mariela: Ice.
Teacher: How do you say when the ice is.. that it's..
Cs: #It becomes water#
#Water#
Eddie: Melting.
Teacher: Melting! Aha, it's like an ice-cream-- an ice-cream if you leave it outside it starts to fall apart. And what is happening to the ice-cream? It..
Vicente: Because of the sun.
Lida: It falls apart.
Teacher: It.. what did Eddie say?
Arturo: It melts.
Teacher: It melts. And Esteban says that in Canada the ice is melting and, why would that be?
Esteban: Maybe because the sun is coming.
Teacher: And when the sun comes out, and the heat comes, how do you say that?
Mariela: It is falling apart-- melting..
Teacher: But what is coming now.. what season?
Arturo: The water.
Cs: #The spring#

Teacher: Aaah the spring, and with the spring the heat starts to come, and what is ending?
Cs: #The ice#
#The cold#
Cristal: The winter.
Teacher: The winter. Who knows where Canada is? Ap.. another person.. another person Esteban [Esteban tries to get up and wants to talk] who knows? Lida?
Cristal: My dad works in Canada.
Teacher: And does he go all the time, or just sometimes?
Cristal: Sometimes.
Teacher: And does he go in the winter, the spring, the fall or in the summer?
Cristal: In the winter.. he cleans windows.
Cs: (***)
Teacher: He cleans windows in Canada? Oooh did you hear what Cristal is saying?
Cs: (*** ***)
Vicente: I did.
Teacher: What did she say?
Vicente: That her dad cleans windows in Canada.
Teacher: Anybody want to ask her a question?
Lida: I do, what does he clean them with? What does he use.. **Windex**? [laughing]
Cristal: I saw him in a picture.
Lida: Teacher.. but my cousin.. when I was little.. she used to tell me what I would do.. that I used to behave and now I don't behave.. [laughing]
Teacher: Mmmm, and now you don't?
Lida: No [smiling]

## Appendix I

Mapa de Mexico Hecho por Vicente, Iris y Raul
3-16-95

[Los niños estan sentados alrededor de una mesa, enfrente hay un mapa grande de México dibujado por la maestra. La maestra les ha encargado dibujar un mapa de México la noche anterior y con ayuda de algun adulto, señalar las ciudades/pueblos en donde han nacido o visitados ellos y sus parientes]

Maestra: Nada más tres personas trajeron los que les pedí, ¿por qué? ¿qué pasó?
Lida: Yo se porque.
Maestra: ¿Por qué?
Lida: Porque mi mamá no sabía poner.. no sabe escribir, entonces..
Maestra: Ok..
Lida: Una tía mía, que se llama Gloria, se lo llevó a su escuela..
Maestra: Ok..
Lida: Porque tiene un mapa y ahí lo va a hacer.
Maestra: Ok, eso esta bien, pero Lida yo te pedí que te sentáras con tu mamí o que tu tía venga a visitar y lo puedan hacer juntos en tu casa, ¿Ok? Yo les dije que si la mamá o el papá no saben escribir.. [se acuerda que Lida no tiene hermanos] pero tu no tienes hermanos ¿no? ahhh, entonces le pediste a tu tía, Ok.
Lida: Tengo un hermano pero es chiquito.
Maestra: Bueno, Lida se acordó, solo que se lo tuvo que dar a su tía para que le ayudara. Pero tu mamí también te puede ayudar porque no tiene que ser todo escrito. Podrías haber puesto un punto o una estrella en tu mapa y tu mamí te podría haber contado de sus experiencias y despues tu nos cuentas a nosotros. Entonces Lida [hablandoles a los demas niños] tiene una buena razón por la cual no lo hizo. Vicente lo hizo, Iris y Raul. Las personas que no lo hicieron para hoy lo hacen para mañana. ¿Quién quiere ir primero?
Vicente: [levanta la mano]
Maestra: Vicente, Ok.
Esteban: ¿Vicente se fué en barco? [mirando al dibujo de Vicente donde hay un dibujo rectangular afuera de México que parece un barco]
Maestra: Vicente nos va a contar.
Vicente: [mira a su mapa]
Esteban: ¿Te viniste en un barco?
Vicente: [mueve la cabeza negando] en un trailer.
Maestra: ¿Se fueron en un trailer? ¿Quién? [Lida se levanta y

se empieza a ir] Lida, ¿a dónde vas?

Vicente: Mi.. mi.. mi hermano.. mi hermano, mi hermano grande.

Maestra: ¿Cuál hermano?

Vicente: Mi hermano grande.

Maestra: ¿Tiene nombre?

Vicente: Si, se llama Humberto.

Maestra: Humberto, Ok. Cuentanos de Humberto.

Lida: Esta chiquito.

Maestra: Si, pero ahora le toca a Vicente, despues cuentan ustedes.

Vicente: Aquí nació Humberto en esta ciudad.

Maestra: ¿Y cómo se llama?

Vicente: [mira a su mapa]

Lida: Sudamérica, ¿verdad?

Vicente: [niega con la cabeza]

Esteban: Sudamérica no es México.

Maestra: ¿Qué es Sudamérica?

Esteban: Sudamérica es otro país.

Maestra: ¿Sudamérica es otro país?

Lida: No, es otra ciudad.

Maestra: ¿Es otra ciudad?

Arturo: No, es un estado.

Maestra: ¿Cuál es Sudamérica? ¿Quién sabe?

Cs: [apuntando a diferentes mapas en el salón] #Allá# #Ese#

Arturo: No, ese es Puerto Rico [diciendole a Marisol que esta apuntando al mapa de Puerto Rico]

Maestra: Allá esta, traelo por favor. Ponlo en la mesa.

Cs: #Aquí, aquí# [Arturo trae un mapa de Sudamérica y lo pone en la mesa. Los niños apuntan a diferentes lugares en el mapa]

Maestra: No, todo esto es Sudamérica, ¿es un solo país? No se acuerdan que dijimos que Sudamérica es parte de un continente que tiene muchos países.. ¿se acuerdan? Entonces eso no es Sudamérica [apuntando al mapa de Vicente] ¿qué es?

Jesus: México.

Maestra: México. Nos sentamos [diciendole a varios estudiantes que se habían parado a buscar los mapas y seguían parados]. Sudamérica no es un país, ni una ciudad, ni un estado, es parte de un continente que tiene muchos países. Sigamos, Vicente nos estaba contando que Humberto.. nació en.. en un pueblo de México.. sigue Vicente.

Vicente: [mira a su mapa]..

Maestra: ¿Le ayudamos a Vicente a ver como se llama el pueblo donde nació su hermano? [la maestra toma el mapa de Vicente y apunta a la palabra] ¿A ver si alguien sabe como se llama este pueblo?

Vicente: [no responde]

Maestra: ¿Quién lo escribió?

Vicente: Yo.
Maestra: Dice, MORELOS.
Esteban: ¿Morelos?
Maestra: Humberto nació en Morelos.
Vicente: Ahí nació mi hermana.
Maestra: ¿En Morelos, tu hermana? ¿Cómo se llama tu hermana?
Vicente: Laura.
Marisol: ¡Chata!
Vicente: Laura [mirando a Marisol con cara de disgusto]
Marisol: [afirmando con la cabeza] Aaah si, Laura.
Maestra: Laura nació en Morelos y Humberto..
Marisol: Yo a ella la conozco.
Arturo: Yo también.
....
Maestra: ¿Y esto, qué.. qué.. qué dibujaste acá?
Vicente: Es el hospital.
Maestra: Aaah, el hospital.. nacieron tus hermanos en el hospital de Morelos en México.
Eddie: Yo también.
Maestra: ¿Y quién más está.. en este dibujo?
Vicente: Yo..
Marisol: Y Chata, ¿verdad?
Arturo: La que va con Mrs. Perez.
Vicente: Yo nací acá en Chicago.
Arturo: Yo también.
Maestra: Humberto y.. ¿cómo se llama tu hermana?
Vicente: Laura.
Maestra: Ellos nacieron en México.
Marisol: Y Chata.
Maestra: ¿Laura es Chata? [confundida]
Vicente: No.
Marisol: No, Laura no es Chata.
Vicente: Laura es mi otra hermana.
Marisol: Laura es la que va con Mrs. Perez.
Maestra: Oooh. ¿Y le quieren preguntar algo más a Vicente?
Marisol: Yo conozco a Laura y a Chata.
Vicente: Yo sé donde va mi hermana grande.
Maestra: ¿Dónde?
Vicente: En **High School**.
Maestra: Oooh, ¡esa es Chata!
Vicente: Aha.
Esteban: Mi hermana [hablando en voz baja] va a la **Wells** [refiriendose a la secundaria de Chicago, Wells]
Maestra: ¿Tu mamá va a la **Wells**?
Esteban: ¡No, mi hermana!
Cs: [se rien]
Marisol: Yo conozco a Laura porque.. porque..
Vicente: Ella va la inglesia [pronunciando iglesia con una n] con nosotros.
Marisol: Aha, yo llevo a Vicente a la iglesia con nosotros.
Maestra: ¿Y cómo van?

Arturo: Caminando.
Vicente: En una camioneta.
Marisol: En el carro de mi mamá.
Maestra: Ok, ¿algo más Vicente?
Vicente: No.
Maestra: ¿Y estas rayas, que son? [apuntando al mapa de Vicente]
Vicente: Son países.
Maestra: ¿Adentro de México hay países?
Cs: #No#
Maestra: ¿Qué hay?
Vicente: Estan los pueblos.
Maestra: ¿Pueblos?
Esteban: También hay pueblos en México.
Maestra: Tiene los mismo que Estados Unidos.. empieza con E..
Lida: E.. E.. ¡El pueblo!
Marisol: ¡El pueblo!
Maestra: Estados, estos son los estados de México y adentro hay ciudades y pueblos. ¿A ver cuantos estados dibujó Vicente? ¿Los contamos?
Cs: [Cs cuentan con la maestra del uno al veinte, mientras ella apunta al mapa de Vicente] uno, dos, tres, cuatro, cinco, seis, siete, ocho, nueve, diez, once, doce, trece, catorce, quince, diesiseis, diesisiete, diesiocho, diesinueve, veinte.
Maestra: Veinte, pero a mi me parece que hay más estados de veinte. Vamos a ver despues en un atlas cuantos estados hay, porque no estoy segura [la maestra no esta segura de cuantos hay pero se acuerda que son como treinta, despues averigua que son 34 estados y comparte esta información con la clase] ¿quién te ayudó?
Vicente: Nadie.
Marisol: Yo sabía que el lo hizo solo.
Vicente: Porque me fueron diciendo.
Maestra: ¿Quién te fue diciendo?
Vicente: Mi papá, y yo le fuí poniendo.
Maestra: Oooh, ¿y te contó algo más de México?
Vicente: No.
Maestra: ¿Algo más que le quieran preguntar a Vicente?
Cs: #No#
Lida: Nada.
....
Iris: [Despues que Vicente habla de su mapa es el turno de Iris para hablar de su mapa de México] Esto es Durango.. mi familia nació allí..
Lida: Yo nací en Durango.
Maestra: Iris nos estaba diciendo que toda su familia nació en Durango.
Lida: Mi tío es de Durango, es de Guacombaro. [hablando con las manos en la boca]

Maestra: [No reconoce esta palabra o lugar] No entiendo cuando tienes las manos en la boca.
Lida: Es que mi tío me dijo que es de Durango y es de Guacombaro.
Maestra: ¿De Guacombaro? ¿Qué es eso?
Lida: [encoje los hombros]
Maestra: ¿Qué será Guacombaro? ¿A quién le podrías preguntar?
Lida: Es que el esta borrachito y por eso no sabe lo que esta diciendo.
Maestra: Oh.
Esteban: A sus hijos.
Lida: Ellos son mis primos.
Maestra: ¿Y a tu mamá le podrías preguntar?
Lida: [afirma con la cabeza]
Maestra: Entonces Lida va a ser de detective y le va a preguntar a su mamá acerca de lo que es Guacombaro, ¿Ok? Iris va a seguir.
....
Raul: [apuntando a su mapa de México] Mi papá nació en el mismo lugar.
Maestra: ¿En el mismo lugar? ¿A dónde?
Esteban: ¿Naciste en México?
Raul: No.
Lida: ¿Durango?
Esteban: ¿Chicago?
Lida: Tu estas borracho como mi tío Manuel [riendose y despues se rien los niños, Esteban mira a la maestra para ver como reacciona]
Maestra: Lida, Esteban le esta haciendo preguntas a Raul.
Esteban: ¿Naciste en Vera Cruz?
Raul: [afirma con la cabeza]
Maestra: ¿Cómo? Que no podemos oir.
Esteban: Que nació en Vera Cruz.
Maestra: ¿Y tu papá igual?
Raul: [afirma con la cabeza]
Maestra: ¿Y donde esta Vera Cruz?
Raul: [mira a su mapa]
Maestra: ¿Esta adentro, en la tierra, o esta cerca del mar?
Raul: Cerca del mar.
Maestra: ¿Alguien sabe algo de Vera Cruz?
Cs: [no responden]
Raul: Mi hermano chiquito y el otro nacieron en Chicago.
Maestra: ¿Y tu papá y tu mamá?
Raul: En México. Y mis tíos nacieron en México.
Maestra: Ok, veamos el mapa de Raul. Acá está Vera Cruz, está en el medio del país cerca del mar. ¿Y saben qué? Vera Cruz es un puerto, ¿Ustedes saben lo que es un puerto?
Cs: [se miran y no responden]
Lida: [apuntando a Puerto Rico en el mapa de América] Es como el de aquí, es como una isla.

Maestra: En las islas hay puertos. ¿Qué será un puerto?
Cs: #No sé#
#Yo no sé#
Vicente: ¡Un aeropuerto!
Maestra: Un aeropuerto es donde paran y aterrizan los aviones, si. Un aeropuerto.. si separan esa palabra en dos queda aero- que es aire y es como llegan los aviones en el aire, y -puerto que es donde llegan. Pero un puerto nada más es donde llegan los.. [mientras apunta al mapa de Raul]
Arturo: Los aviones.
Maestra: ¿Los aviones?
Eddie: El agua.
Lida: Los tiburones [riendose]
Jesus: Los aviones.
Maestra: No son aviones, otra cosa que trae gente.
Lida: Carros.
Maestra: ¿Del mar van a venir carros?
Cs: (***)[se rien]
Lida: ¡Barcos!
Maestra: Los barcos vienen al puerto. Vera Cruz es un puerto muy grande y ¿qué traen los barcos?
Eddie: Gente.
Lida: **Lunch**.
Maestra: Comida.
Lida: Maestra le quiero decir una cosa..
Maestra: Pero todavía no, ¿qué más? ¿Qué tipo de comida traen del mar?
Arturo: Frijoles.
Maestra: ¿Frijoles del mar?
Cs: (*** ***)[riendose]
Maestra: ¿Y estas rayas que hiciste?
Raul: [no responde]
Lida: Estados.
Marisol: Son estados.
Maestra: Ok [se levanta a agarrar marcadores y seguir con la próxima actividad]
Lida: Maestra, mi tía una vez se metio en (*** ***)

Map of Mexico by Victor, Iris and Raul
English Translation
3-16-95

[The children are sitting around a table, on the board is a big map of México drawn by the teacher. The teacher has asked the children to draw a map of México the night before and with the help of an adult, point out the cities/towns where they were born or where they or their relatives have visited]

Teacher: Only three people brought what I asked for, why? what happened?
Lida: I know why.
Teacher: Why?
Lida: Because my mom didn't know how to put.. she doesn't know how to write, so then..
Teacher: Ok..
Lida: One of my aunts, her name is Gloria, she took it to her school..
Teacher: Ok..
Lida: Because she has a map, and she will do it there.
Teacher: Ok, that's fine, but Lida I asked you to sit with your mommy or for your aunt to visit and you do it together at your house, Ok? I told you that if your mom or dad can't write.. [she remembers that Lida has no siblings] but you do not have brothers and sisters, right? Ahhh, so then you asked your aunt, Ok.
Lida: I have a brother but he is small.
Teacher: Ok, Lida did remember, only she had to give it to her aunt so that she could help her. But your mommy can help you too, because it does not have to be all written. You could have put a dot or a star on your map and your mommy could have told you about her experiences and then you could tell us. So then [talking to the other children] has a good reason for not having done it. Vicente did it, Iris and Raul. The people that did not do it for today, do it for tomorrow. Who wants to go first?
Vicente: [raises his hand]
Teacher: Vicente, Ok.
Esteban: Vicente went in a boat? [looking at Vicentes' drawing where he drew a rectangular figure outside México that looks like a boat]
Teacher: Vicente is going to tell us.
Vicente: [looks at his map]
Esteban: Did you come in a boat?
Vicente: [shakes his head] in a trailer.
Teacher: Did you go on a trailer? Who? [Lida stands up and begin to walk away] Lida, where are you going?
Vicente: My.. my.. my brother.. my brother, my big brother.
Teacher: Which brother?
Vicente: My big brother.
Teacher: Does he have a name?
Vicente: Yes, his name is Humberto.
Teacher: Humberto, Ok. Tell us about Humberto.
Lida: He is very small.
Teacher: Yes, but now is Vicente's turn, later you can tell us.
Vicente: Humberto was born here in this city.

Teacher: And what is it called?
Vicente: [looks at his map]
Lida: South America, right?
Vicente: [shakes his head]
Esteban: South America is not México.
Teacher: What is South America?
Esteban: South America is another country.
Teacher: South America is another country??
Lida: No, it is another city.
Teacher: It's another city?
Arturo: No, it's a state.
Teacher: Which is South America? Who knows?
Cs: [pointing to different maps in the room] #There# #That#
Arturo: No, that is Puerto Rico [telling Marisol who is pointing to a map of Puerto Rico]
Teacher: It's over there, bring it please. Put it on the table.
Cs: #Here, here# [Arturo brings a map of South America and puts it on the table. The children point to different places on the map]
Teacher: No, all this is South America, is it only one country? Don't you remember we said that South America is part of a continent that has many countries.. do you remember? So then this is not South America [pointing to Vicente's map] What is that?
Jesus: México.
Teacher: México. Let's sit down [telling several children who had stood up to look for the map and were still standing]. South America is not a country, or a city, or a state, it is a part of a continent that has many countries inside. Let's go on, Vicente was telling us about Humberto.. he was born in.. in a Mexican town.. continue Vicente.
Vicente: [looks at his map]..
Teacher: Let's help Vicente to figure out what is the name of the town were his brother was born? [the teacher takes Vicente's map and points to a word] Let's see if anyone knows what the name of this town is?
Vicente: [no response]
Teacher: Who wrote it?
Vicente: Me.
Teacher: It says, MORELOS.
Esteban: Morelos?
Teacher: Humberto was born in Morelos.
Vicente: My sister was born there.
Teacher: In Morelos, your sister? What is your sister's name?
Vicente: Laura.
Marisol: Chata!
Vicente: Laura [looking at Marisol with a frown]

Marisol: [nods] Oh yes, Laura.
Teacher: Laura was born in Morelos and Humberto..
Marisol: I know her.
Arturo: Me too.
....
Teacher: And this, that.. that.. that you drew here?
Vicente: It's the hospital.
Teacher: Aaaah, the hospital.. your brothers and sisters were born in the hospital in Morelos in México.
Eddie: Me too.
Teacher: And who else is.. in this picture?
Vicente: Me..
Marisol: And Chata, right?
Arturo: The one that goes with Mrs. Perez.
Vicente: I was born here in Chicago.
Arturo: Me too.
Teacher: Humberto and.. what is your sister's name?
Vicente: Laura.
Teacher: They were born in México.
Marisol: And Chata.
Teacher: Laura is Chata? [confused]
Vicente: No.
Marisol: No, Laura is not Chata.
Vicente: Laura is my other sister.
Marisol: Laura is the one that goes with Mrs. Perez.
Teacher: Ohh. Do you want to ask Vicente anything else?
Marisol: I know Laura and Chata.
Vicente: I know where my big sister goes.
Teacher: Where?
Vicente: In **High School**.
Teacher: Ooooh, that is Chata!
Vicente: Aha.
Esteban: My sister [speaking in a low voice] goes to **Wells** [referring to Wells High School in Chicago]
Teacher: Your mom goes to **Wells**?
Esteban: No, my sister!
Cs: [laugh]
Marisol: I know Laura because.. because..
Vicente: She goes to churnch [adding an n to the word] with us.
Marisol: Aha, I take Vicente to church with us.
Teacher: And how do you get there?
Arturo: Walking.
Vicente: In a truck.
Marisol: In my mom's car.
Teacher: Ok, anything else Vicente?
Vicente: No.
Teacher: And these lines, what are they? [pointing to Vicente's map]
Vicente: They are countries.
Teacher: Inside México are countries?

Cs: #No#

Teacher: What is in there?

Vicente: The towns are there.

Teacher: The towns?

Esteban: There are towns in México also.

Teacher: It has the same thing that the United States has.. starts with a T..[in Spanish state is "estado" and starts with a letter E]

Lida: T.. T.. town! [In Spanish "the" is "el", so the children deduct that the town "el pueblo" starts with the letter E]

Marisol: Town!

Teacher: States, these are the states of México and inside them are cities and towns. Let's see how many states Vicente drew? Should we count them?

Cs: [Cs count with the teacher from one to twenty, while the teacher points to Vicente's map] one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty.

Teacher: Twenty, but I think there are more than twenty states. We will look in the atlas later because I am not sure [the teacher is not sure how many, but remembers that there are more, later she finds out there are 34 and she shares it with the class] Who helped you?

Vicente: Nobody.

Marisol: I knew that he did it by himself.

Vicente: Because they were telling me as I went.

Teacher: Who was telling you as you went?

Vicente: My dad, and I was writing it.

Teacher: Oooh, and did he tell you anything else about México?

Vicente: No.

Teacher: Is there anything else you want to ask Vicente?

Cs: #No#

Lida: Nothing.

....

Iris: [After Vicente finishes talking about his map, it is Iris' turn to talk about her map of México] This is Durango.. my family was born there..

Lida: I was born in Durango.

Teacher: Iris was telling us that all her family was born in Durango.

Lida: My uncle is from Durango, from Guacombaro [talking with her hands in her mouth]

Teacher: [Teacher does not recognize this word or place] I don't understand when you have your hands in your mouth.

Lida: It's just that my uncle told me he was from Durango and he is from Guacombaro.

Teacher: From Guacombaro? What is that?

Lida: [Shrugs]
Teacher: What do you think Guacombaro is? Who could you ask?
Lida: It's just that he is a little drunk man and that is why he does not know what he is talking about.
Teacher: Oh.
Esteban: His children.
Lida: They are my cousins.
Teacher: And your mom, could you ask her?
Lida: [nods]
Teacher: So then Lida is going to be a detective and she is going to ask her mom what Guacombaro means, Ok? Iris is going to continue.
....
Raul: [pointing to his map of México] My dad was born in the same place.
Teacher: In the same place? Where?
Esteban: Where you born in México?
Raul: No.
Lida: Durango?
Esteban: Chicago?
Lida: You are drunk like my uncle Manuel [laughing, then the rest of the children laugh, Esteban looks at the teacher to see how she reacts]
Teacher: Lida, Esteban was asking Raul questions.
Esteban: Were you born in Vera Cruz?
Raul: [nods]
Teacher: What? We can't hear.
Esteban: That he was born in Vera Cruz.
Teacher: And your dad the same?
Raul: [nods]
Teacher: And where is Vera Cruz?
Raul: [looks at his map]
Teacher: Is it inside, in the land, or is it close to the sea?
Raul: Close to the sea.
Teacher: Anybody know anything about Vera Cruz?
Cs: [no response]
Raul: My little brother and the other one were born in Chicago.
Teacher: And your dad and mom?
Raul: In México. And my aunts and uncles in México.
Teacher: Ok, let's look at Raul's map. Here is Vera Cruz, it is in the middle of the country close to the sea. And you know what? Vera Cruz is a port, Do you know what a port is?
Cs: [they look at each other and do not respond]
Lida: [pointing to Puerto Rico on the map of America] It is like this one, it is like an island.
Teacher: Islands have ports. What would a port be?
Cs: #I don't know#
#Don't know#
Vicente: An airport!

Teacher: An airport is where airplanes stop and land, yes. An airport, if you separate that word in two you are left with air- which is the air and that is how airplanes arrive, by air, and -port that is where they land. But just a port is where what arrives..? [pointing at Raul's map]
Arturo: The airplanes.
Teacher: The airplanes?
Eddie: The water.
Lida: The sharks [laughs]
Jesus: The airplanes.
Teacher: They are not airplanes, something else that brings people.
Lida: Cars.
Teacher: Cars are going to come from the sea?
Cs: (***) [laugh]
Lida: Boats!
Teacher: The boats come to the port. Vera Cruz is a very big port and, what do boats bring?
Eddie: People.
Lida: **Lunch.**
Teacher: Food.
Lida: Teacher I want to tell you something..
Teacher: But not yet, what else? What kind of food is brought from the sea?
Arturo: Beans.
Teacher: Beans from the sea?
Cs: (*** ***) [laughing]
Teacher: And these lines that you did here?
Raul: [no response]
Lida: States.
Marisol: They are states.
Teacher: Ok [gets up to get the markers to continue with the next activity]
Lida: Teacher, my aunt once went inside.. (*** ***)

## Appendix J

Cinco mapas, presidentes, posiciones cardenales
AZULÍN, lectura en voz alta
3-28-95

Maestra: Tenemos una persona que nos trajo su tarea [refiriendose a la tarea de la cual habían hablado durante los últimos tres días, preguntas que niños tenían sobre nombres de presidentes, nombres de estados y sus capitales, e himnos nacionales] ¿Quién trajo esta?
Cs: #Esteban#
Maestra: Y ¿esto es una lista de qué?
Arturo: Es una canción de México.
Esteban: No.
Maestra: ¿Qué es?
Mariela: El him.. himno.
Marisol: [empieza a cantar] la lala la lala..
Esteban: Son los estados.
Maestra: Son los estados y sus capitales, y que yo copié acá en este papel [apuntando a un poster con dos columnas escritas]
Marisol: ¡Usted lo copió! Lo copió. [muy sorprendida]
Maestra: Si, el lo trajo y yo lo copié. ¿Quién te ayudo Esteban? Tu ma..?
Esteban: Mi mamá.
Maestra: Aaah, Ok. También otra persona trajo un nombre en su libreta.. ¿quién trajo esto?
Cs: #Arturo#
Maestra: Arturo ¿qué es esto?
Esteban: El nombre del presidente de Puerto Rico.
Maestra: Pero ¿saben qué? Puerto Rico no tiene presidente.. en vez tiene un governador. ¿Y a quién le preguntaste?
Arturo: A mi mamá.
Maestra: Y ¿ella lo sabía o lo.. tuvo que buscar en un libro.. o le..?
Arturo: Mi mamá le preguntó a una señora que trabaja con ella y.. es de Puerto Rico, y ella le dijo.
Maestra: Aaaah.. ¿Vieron lo que dijo Arturo? Que la mamá no sabía quien era el governador de Puerto Rico y ella fué y le pregunto a una persona de Puerto Rico.. y esa persona se lo dijo, y la mamá le ayudo a Arturo a escribirlo en su libreta. ¿Y te acuerdas como se llama?
Arturo: [no responde]
Maestra: Se llama PEDRO ROSELO [leyendo de la libreta de Arturo] Pedro Roselo es el governador de Puerto Rico. ¿Quién es el presidente de Estados Unidos?
Marisol: El governador.

Cs: #Bill#
Arturo: William.
Esteban: Bill Clinton.
Maestra: ¿Quién?
Arturo: William Clinton.
Cs: #Bill Clinton#
Maestra: ¿Y quién es el presidente de México?
Cs: [silencio]
#No me acuerdo#
#Es..#
Esteban: Yo me acuerdo.. Er.. Ernesto Zedillo.
Maestra: ¿quién sabía que se llamaba Ernesto Zedillo?
Cs: #Yo#
Mariela: A mi me lo dijo mi mamá.
Maestra: Ooh, te lo dijo tu mamá.
....
Maestra: ¿Quién sabe quién es el presidente de Canada?
Marisol: Canada.
Esteban: Diganos la primera letra.
Maestra: Yo tampoco sé. Pero ¿cómo podríamos averiguar?
Crital: Mi papá sabe, porque el trabaja en Canada.
Maestra: Aah, oyeron lo que dijo Cristal, que su papá trabaja en Canada. ¿Y puedes ir a casa y preguntarle si sabe quién es el presidente de Canada?
Cristal: [afirma con la cabeza]
Maestra: Este es el mapa de..[apuntando al mapa del mundo]
Arturo: De todo el mundo.
Maestra: ¡Aaah! Y acá arriba ¿qué dice? [apuntando al título del mapa que dice **MAP OF THE WORLD**]
Juan: El mapa de todo el mundo.
Jesus: **The world.**
Maestra: Aaah, y este mapa ¿de dónde es? [apuntando al mapa de Sudamérica]
Lida: América.
Mariela: Sudamérica.
Maestra: Si, acá esta [apuntando al mapa de Sudamérica] y aca esta [apuntando a Sudamérica en el mapa del mundo] Y ¿quién se acuerda por qué este país es muy importante? [sonriendo y apuntando a Argentina]
Juan: ¡Es el de Argentina!
Maestra: Oooh y ¿por qué será importante Argentina?
Esteban: Usted nació ahí.
Raul: El fútbol.
Maestra: Ahh, el fútbol también. Y ¿este mapa de qué es? [apuntando al mapa de Estados Unidos]
Cs: #Estados Unidos#
Maestra: ¡Aha! Y acá tenemos un mapa nuevo que nos prestó el Sr. Soto [apuntando a un mapa de Puerto Rico que esta dibujado con colores de tierra y parece antiguo, los demás mapas son de color azul y colores primarios]
Juan: Es de piratas.

Maestra: De piratas parece, ¿no?
Esteban: Es de Puerto Rico.
Lida: Maestra.. tiene color de.. de.. ¿cómo se dice? color como de popó.
Cs: [se rien]
Maestra: Tiene verde acá y café acá [apuntando a la tierra] ¿y por qué tendrá verde y café acá y este no tiene? [apuntando al mapa de México]
Marisol: No son iguales.
Mariela: Porque los otros estan grandes.
Vicente: Porque son diferentes.
Maestra: Este mapa parece distinto.. porque parece un mapa de piratas como dijo Juan. Porque ahí tiene un barco que parece de..
Cs: #De piratas#
Lida: Yo ví la **movie** de **Peter Pan** y había un pirata y se veía muy.. muy..
Cs: (*** ***)
Maestra: Vamos a esperar.. y le vamos a pedir a las personas que quieren hablar que levanten la mano.. porque si todos hablamos al mismo tiempo ¿qué pasa?
Cs: #No podemos oir#
Maestra: ¡Nadie puede entender nada!
....
Maestra: Ok, este mapa es un poco diferente, porque..
Esteban: Porque es de color verde.
Ramon: Porque este tiene agua [apuntando al mapa de México] y este no [apuntando al mapa de Puerto Rico]
Maestra: ¿Este no tiene agua?
Ramon: No.
Maestra: Si, esto [apuntando al mar] no es azul, ¿quiere decir que no tiene agua?
Mariela: Si, si es agua.
Maestra: Es agua, solo que lo pintaron..
Cs: #Café#
#Verde#
Maestra: Café y verde.
Esteban: Parece arena.
Maestra: Parece arena, si. Puerto Rico es una..
Lida: Una isla.
Maestra: Aaah, es una isla y es muy chiquita.. a ver si la podemos encontrar acá en el mapa [buscando en el mapa del mundo] acá esta. ¿Cómo saben que también esto es agua? [apuntando a el area alrededor de la isla]
Cs: (*** ***)
Esteban: Yo se como.. porque eso es agua.. porque es una isla.
Mariela: Porque lo que esta pasando por ahí es un barco.
Maestra: Oooh, miren [apunta al barco en el mapa de Puerto Rico] ¿un barco puede estar pasando por la arena?
Cs: [se rien]
Esteban: [se para y apunta al mapa] esa es la bandera de

Puerto Rico.
Maestra: Oooh, ¿esta es? Casi no se ve. ¿Dónde tenemos a la bandera de Puerto Rico en el salón?
Cs: #Ahí#
#La de abajo#
#Allá#
Maestra: Ok. Nos sentamos.. [espera a que todos se sienten] ¿Cuántas personas son de Puerto Rico acá?
Lida: Yuridia es.
Maestra: Yuridia, y ¿quién más? ¿Liana?
Liana: [apunta al piso] de aquí.
Maestra: Eres de acá, ¿pero tu familia?
Liana: [no responde]
Marisol: ¿De Colorado? [preguntandole a Liana]
Esteban: De Cuba.
Cs: (*** ***)
Maestra: ¿Qué estabas diciendo de Cuba, Esteban?
Esteban: [mira al mapa de Puerto Rico]
Maestra: ¿Qué es una isla?
Esteban: Es un país.
Maestra: ¿Y cómo sabes de Cuba?
Esteban: Porque lo ví en la tele.
Maestra: Cuba es otra isla. Cuba esta acá [apuntando al mapa del mundo]
Esteban: [se levanta y va a ver mas de cerca al mapa del mundo] ¿A dónde esta Cuba? ¿Acá? [apuntando a Puerto Rico]
....
Maestra: Juan estaba apuntando a unas cosas en el mapa de las cuales estabamos hablando ayer [apuntando a una estrella con las direcciones cardinales en el mapa de Puerto Rico que esta en el pizarrón]
Juan: Aca dice este.. oeste..
Maestra: Aaaah, aca dice oeste y aca dice..
Cs: #Este#
Marisol: Una cruz.
Maestra: ¿Y aca qué dice? [apuntando en la estrella donde hay una N]
Cs: #Este#
#Oeste#
#Estrella#
Maestra: Empieza con N.
Cs: (***)
Maestra: ¿Quién se acuerda como se llama esto de aca? [apuntando a Norte América]
Cs: #México#
#Estados Unidos#
Esteban: Centro América-- Sudamérica.. [sin seguridad]
Maestra: [niega con la cabeza]
Iris: América.
Maestra: América es todo esto.

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Esteban: Sudamérica.

Maestra: Cerca.. es Norte América.

Juan: Yo dije Norte América.

Maestra: Aaah, Juan lo había dicho. ¿Y cuántos países tiene Norte América?

Cs: #Tres#

#Cuatro#

#Dos#

Maestra: Uno, dos.. tres.. [contando mientras apunta al mapa] pero esto no es un país [apuntando a Centro América en el mapa del mundo] Vamos a esperar a que se sienten bien [pausa y espera, los niños se sientan] ¿Cómo se llama esta parte? [apuntando a Centro América]

Juan: Centro América.

Maestra: ¿Y acá? [apuntando a Sudamérica]

Cs: #Sudamérica#

Maestra: ¡Ok! América Central, América del Sur.. y aca tenemos las posiciones este, oeste.. [apuntando a la estrella con las posiciones cardinales] Y ¿acá que dirá?

Cs: #Este#

#Oeste#

Esteban: Norte América.

Maestra: Aaah, norte. Y aca dice sur.

....

Maestra: Tengo un libro nuevo que les quiero leer.

Cs: [hacen sonidos de quejas]

Maestra: [muestra la tapa del libro AZULIN VISITA A MEXICO escrito por Virginia Poulet]

Cs: #Noo#

#Si, si#

#Siiii#

Maestra: ¿De qué se tratará?

Esteban: De hormigas. [el libro se trata de una hormiga que va de visita a México]

CF: Yo ya lo conozco.

Maestra: ¿Quién puede leer..? [apuntando a las letras del título]

Cs: #A.. a#

#Azul.. in..#

#V.. vi..#

Mariela: ¡Visita!

Maestra: ¡Mariela esta leyendo!.. visita a..

Cs: #¡México!#

Maestra: AZULÍN VISITA A MÉXICO, ESCRITO POR VIRGINIA POULET.

Arturo: Cuando acabe el libro ¿vamos a ir afuera?

Maestra: Ahora no estamos hablando de eso. ¿Hector? [Hector tiene la mano levantada]

Hector: (***)

Juan: Ahí esta la bandera de México.

Arturo: El es de México [apuntando a Azulin, el personaje del libro]

Maestra: EN MÉXICO AZULÉN VIÓ JUGUETES Y ARTESANÍAS... ¿Qué serán artesanías?

Mariela: Cosas que se pintan.

Maestra: Ahaa.. y ¿han visto este tipo de artesanías en México? [señalando a la página del libro donde hay dibujos de artesanías]

Cs: #No#

Maestra: ¿Tienen artesanías en sus casas?

Lida: Maestra.. yo-- yo-- (***)

Esteban: La gente trabaja más que los de aquí porque tienen las banquetas bien limpias.

Maestra: !¿A si?! ¡tienen las calles bien limpias! ¿Y por qué dices que trabajan más que los de aquí?

Esteban: Porque aquí dejan todo sucio.

Maestra: ¿Dejan todo sucio? ¿Quiénes dejan todo sucio?

Cs: #Los gangeros#

Esteban: Los borrachos.

Vicente: Pintan las paredes.

Lida: Yo-- yo-- ví (***)-- y el niño estaba-- (***) y le pagaron así y--(***) yo ví (***)

Maestra: ¿Y qué tiene que ver todo eso con el libro?.. ¿Tiene algo que ver?

Lida: No, es que..

Maestra: Ok, entonces despues me cuentas porque la gente quiere que yo siga leyendo el libro ¿Ok?

Esteban: Y también en mi casa querían escribir en la pared.

Maestra: Cuando escriben en las paredes.. eso se llama grafiti. [sigue leyendo] ...FRUTA... mmmm.

Cs: Mmmmm.

Maestra: ...CERAMICA... ¿Qué será cerámica?

Esteban: Lo que pintan.

Maestra: ¿Y qué más? ¿De que estará hecho la cerámica?

Cs: #De vidrio# [hay unos dibujos de vasos y recipientes de vidrio en el libro]

#De madera#

#De piedra#

Maestra: Esta hecho de..

Mariela: De plástico.

Lida: Piedra.

Arturo: De barro.

Maestra: De barro.. ...Y VIDRIO. Porque en México hacen muchas cosas de vidrio. ¿Alguien tiene vasos o botellas que se hacen en México?

Cs: #Yo#

#Yo si#

Esteban: Mi papá tiene botellas.. que tienen alcohol.

Maestra: Ohhh, ¿y son de México?

Esteban: Tienen tequila.

Maestra: La tequila.. la tequila solo se hace en México. La venden acá pero solo la hacen en México, es el único

lugar en el mundo donde la producen.  
Cs: (*** ***)  
Maestra: Vamos a seguir leyendo el libro, DESPUES DE COMER AZULÍN PUSO SU DINERO.. ¿dónde lo habrá puesto?  
Mariela: En la mesa, en la mesa.  
Maestra: ¿Y cómo se llaman estos? [apuntando a los billetes dibujados en la página]  
Cs: #Billetes#  
Maestra: ¿Serán de Estados Unidos?  
Cs: #De México#  
Esteban: Maestra, allá en México.. tenemos muchos billetes.  
Maestra: Los billetes de México ¿cómo se llaman? ¿se llaman dólares?  
Cs: #No#  
#Billetes#  
#Maestra# (***)  
Esteban: Maestra.. se llaman pesos.  
Maestra: Ohhh.. en México no se llaman dólares, se llaman..  
Cs: #Pesos#  
Cristal: Mi papá tiene un dólar de Canada.  
Maestra: Entonces, quizás el nos los puede prestar.  
....  
Maestra: ...PUSO SU DINERO EN SU ALCANCÍA NUEVA. ¿Quién tiene una alcancia?  
Cs: #Yo#  
#Mi hermano#  
#Yo tengo una#  
....  
Maestra: ...SACÓ FOTOS... acá sacaron fotos de tiendas de México y acá hay otras cosas ... Y PUSO ESTAMPILLA... ¿de qué?  
Cs: #De México#  
Raul: Yo tengo estampillas de México.  
Maestra: ¿Nos las podrías prestar para verlas? ...EN BONITAS TARJETAS POSTALES.  
Lida. Yo fuí ahí.  
Mariela: Yo fuí aquí.  
Hector: Acapulco.  
Maestra: ¿Tu has estado en Acapulco?  
Hector: [no responde]  
Lida: Nosotros fuimos a Acapulco.  
Cs: #Hay arena#  
#Hay agua#  
Esteban: Maestra, allá en el Chapotito el agua está bien fría pero para cuando vayamos ya va a estar bien caliente la arena..  
Maestra: Ok, despues hablamos de eso. Dejenme terminar de leer porque ya se nos acaba el tiempo. COMIÓ UN BOCADILLO Y ¡CHOCÓ CONTRA UN NOPAL!  
Lida: ¡Cacahuates!  
Maestra: Cacahuates.. y ¿qué dice ahí?

Cs: (*** ***)
Maestra: Elisa levantó la mano porque quiere hablar.
Elisa: Maestra, yo ví como esos churros.. que se parecen como los que comía.. (***)
Maestra: ¿Quién come churros?
Cs: #yo#
Maestra: EN LA FIESTA, AZULÍN APRENDIÓ...
Lida: Yo quiero decir algo.
Maestra: Si pero cuando termine el libro. Pero antes vamos a esperar..[esperando que los niños se sienten bien y dejen de hablar] ...UN BAILE NUEVO. ¿Qué baile les parece que es?
Marisol: El Zapatario.
Juan: El Zapatista.
Esteban: El Zapateado.
Maestra: ¿El Zapateado es un baile? Me parece que se dice Zapatío..
Cs: #Si#
#(***)#
Maestra: Ok, Juan quiere hablar..
Juan: Cuando yo fuí a México yo oí unos cohetes que sonaron bien fuerte. [el libro tiene dibujos de cohetes en la fiesta]
Maestra: Ahhh, el otro día estabamos hablando de los cohetes.. ¿y que dijimos?
Marisol: Que eran bien peligrosos.
Maestra: ¿Y qué más?
Vicente: Que no se permiten.
Maestra: ¿Y cómo se dice eso cuando no se permite?
Esteban: Que es ilegal.
Maestra: Aca es ilegal, ¿y en México?
Esteban: En México se dejan.
Maestra: ¿Cómo se dice esa palabra, que si dejan y se permite..? Empieza con L.
Cs: #Legal#
#Es legal#
Maestra: Es legal.

Five maps, presidents, cardinal directions
AZULÍN, Read Aloud
English Translation
3-28-95

Teacher: We have a person that has brought his homework [referring to the homework which they had discussed during the past three days of questions the children had about presidents' names, names of states and their capitals and national anthems] Who brought this

one?

Cs: #Esteban#

Teacher: And this is a list of what?

Arturo: It is a song of México.

Esteban: No.

Teachers: What is it?

Mariela: The anth.. anthem.

Marisol: [starts to sing] la lala la lala..

Esteban: They are the states.

Teacher: They are the states and their capitals, and which I copied here on this paper [pointing at a chart paper with two columns written on it]

Marisol: You copied it! she copied it. [very surprised]

Teacher: Yes, he brought it and I copied it. Who helped you Esteban? Your mo..?

Esteban: My mom.

Teacher: Aaah, Ok. Also someone else brought a name written on his notebook.. who brought this?

Cs: #Arturo#

Teacher: Arturo, what is this?

Esteban: The name of the president of Puerto Rico.

Teacher: But, you know what? Puerto Rico does not have a president.. instead it has a governor. And who did you ask?

Arturo: My mom.

Teacher: And, did she know it or.. she had to look it up in a book, or..?

Arturo: My mom asked a lady that works with her and .. she is from Puerto Rico, and she told her.

Teacher: Aaaah.. did you see what Arturo said? That his mom didn't know who was the governor of Puerto Rico and she went and asked a person from Puerto Rico.. and that person told her, and then Arturo's mom helped him to write it in his notebook. And do you remember his name?

Arturo: [no response]

Teacher: His name is PEDRO ROSELO [reading from Arturo's notebook] Pedro Roselo is the governor of Puerto Rico. Who is the president of the United States?

Marisol: The governor.

Cs: #Bill#

Arturo: William.

Esteban: Bill Clinton.

Teacher: Who?

Arturo: William Clinton.

Cs: #Bill Clinton#

Teacher: And who is the president of México?

Cs: [silence]
#I don't remember#
#It's..#

Esteban: I remember.. Er.. Ernesto Zedillo.

Teacher: Who knew that it was Ernesto Zedillo?
Cs: #Me#
Mariela: My mom told me that.
Teacher: Oooh, your mom told you.
....
Teacher: Who knows who is the president of Canada?
Marisol: Canada.
Esteban: Tell us the first letter.
Teacher: I don't know either. But, how could we find out?
Cristal: My dad knows because he works in Canada.
Teacher: Aah, did you hear what Cristal said, that her dad works in Canada. And can you go home and ask him if he knows who is the president of Canada?
Cristal: [nods]
Teacher: This is the map of..[pointing to the world map]
Arturo: Of the whole world.
Teacher: Aaah! And up here, what does it say? [pointing to the heading of the map that reads **MAP OF THE WORLD**]
Juan: The map of the whole world.
Jesus: **The world**.
Teacher: Aaah, and this map, what is it of? [pointing to the map of South America]
Lida: America.
Mariela: South America.
Teacher: Yes, here it is [pointing to the map of South America] and here it is, [pointing to South America on the map of the world] and who remembers why this is a very important country? [smiling and pointing to Argentina]
Juan: The one from Argentina!
Teacher: Oooh.. and why would Argentina be important?
Esteban: You were born there.
Raul: Soccer.
Teacher: Aaah, soccer too. And this map, what is it of? [pointing to the map of the U.S.]
Cs: #United States#
Teacher: Aha! And here we have a new map that Mr. Soto lent us [pointing to a map of Puerto Rico that is colored with earth tones and looks like an antique, the rest of the maps are blue with primary colors]
Juan: It is of pirates.
Teacher: It looks like it is of pirates, no?
Esteban: It's of Puerto Rico.
Lida: Teacher.. it has the color of.. of.. how do you say? color of poop.
Cs: [children laugh]
Teacher: It has green here and brown here, [pointing to the land] and why would it have green and brown here and this one doesn't? [pointing to the map of México]
Marisol: They are not the same.
Mariela: Because the other ones are big.

Vicente: Because they are different.

Teacher: This map looks different.. because it looks like a pirates's map as Juan mentioned. Because there, it has a ship that looks like..

Cs: #Pirates#

Lida: I saw the **movie** of **Peter Pan** and it had a pirate and it looked.. it looked..

Cs: (*** ***)

Teacher: We are going to wait.. and we are going to ask the people that want to speak to raise their hands. Because if we all speak at once, what happens?

Cs: #We can't hear#

Teacher: Nobody can understand anything!

....

Teacher: Ok, this map is a bit different, because..

Esteban: Because it is green.

Ramon: Because this one has water [pointing to the map of México] and this one doesn't [pointing to the map of Puerto Rico]

Teacher: This one doesn't have water?

Ramon: No.

Teacher: Yes, this [pointing to the sea] is not blue, and does that mean that it has no water?

Mariela: Yes, yes it is water.

Teacher: It is water, it's just that they colored it..

Cs: #Brown#

#Green#

Teacher: Brown and green.

Esteban: It looks like sand.

Teacher: It does look like sand, yes. Puerto Rico is an..

Lida: An island.

Teacher: Aaah, it is an island and it is very small.. let's see if we can find it here on the map [looking on the world map] here it is. How else do you know that this is water? [pointing to the area around the island]

Cs: (*** ***)

Esteban: I know how.. because that is water.. because it is an island.

Mariela: Because what is passing by there is a ship.

Teacher: Oooh, look [points to the ship on the map of Puerto Rico] a ship can go through the sand?

Cs: [laugh]

Esteban: [gets up to point to the map] that is the flag of Puerto Rico.

Teacher: Oooh, this one? You can hardly see it.. where do we have the Puerto Rican flag in our class?

Cs: #There#

#The one on the bottom#

#There#

Teacher: Ok. Let's sit down.. [waits till everyone is sitting down] How many people are from Puerto Rico here?

Lida: Yuridia is.

Teacher: Yuridia, and who else? Liana?

Liana: [points to the floor] from here.

Teacher: You are from here, but your family?

Liana: [no response]

Marisol: From Colorado? [asking Liana]

Esteban: From Cuba.

Cs: (*** ***)

Teacher: What were you saying about Cuba, Esteban?

Esteban: [looks at the map of Puerto Rico]

Teacher: That it is an island?

Esteban: It is a country.

Teacher: And how do you know about Cuba?

Esteban: Because I saw it on TV.

Teacher: Cuba is another island. Cuba is here [pointing on the world map]

Esteban: [gets up to look closer at the world map] Where is Cuba? Here? [pointing at Puerto Rico]

....

Teacher: Juan was pointing to some things on the map that we were talking about yesterday [pointing to the star with the cardinal directions on the map of Puerto Rico that is on the board]

Juan: Here it says East.. West..

Teacher: Aaaah, here it says West and here..

Cs: #East#

Marisol: A cross.

Teacher: And here what does it say? [pointing to the star on the map that has an N]

Cs: #East#

#West#

#Star#

Teacher: Starts with an N.

Cs: (***)

Teacher: Who remembers what this over here is called? [pointing to North America]

Cs: #México#

#the United States#

Esteban: Central America-- South America.. [not sure]

Teacher: [shaking head]

Iris: America.

Teacher: America is all this.

Esteban: South America.

Teacher: Close, it's North America.

Juan: I said North America.

Teacher: Aaah, Juan had said it. And how many countries would be in North America?

Cs: #Three#

#Four#

#Two#

Teacher: One, two.. three.. but that is not a country [pointing to Central America on the world map] We are going to wait until everybody is sitting down [pauses and waits, the children sit down] What is this part called? [pointing to Central America]

Juan: Central America.

Teacher: And here? [pointing to South America]

Cs: #South America#

Teacher: Ok! Central America, South America.. and here we have the position East, West.. [pointing to the star with the cardinal positions] and here what would this say?

Cs: #East#

#West#

Esteban: North America.

Teacher: Aaaah, North. And here it says South.

....

Teacher: I have a new book that I would like to read to you.

Cs: [groan]

Teacher: [shows the cover of the book AZULIN VISITS MÉXICO written by Virginia Poulet]

Cs: #Noo#

#Yes, yes#

#Yeees#

Teacher: What do you think it is about?

Esteban: About ants. [the book is about an ant that goes for a visit to México]

CF: I know that book.

Teacher: Who can read..? [pointing to the words in the title]

Cs: #A.. a#

#Azul.. in..#

#V.. vi..#

Mariela: Visits!

Teacher: Mariela is reading.. visits..

Cs: #¡México!#

Teacher: AZULIN VISITS MÉXICO, WRITTEN BY VIRGINIA POULET.

Arturo: When you are finished with the book, can we go outside?

Teacher: We are not talking about that now. Hector? [Hector has his hand up]

Hector: (***)

Juan: There is the Méxican flag.

Arturo: He is from México [pointing to Azulin, the main character of the book]

Teacher: IN MÉXICO AZULIN SAW TOYS AND HANDCRAFTS... what might handcrafts be?

Mariela: Things that you paint.

Teacher: Ahaa.. and have you seen these types of handcrafts in México?

Cs: #No#

Teacher: Do you have handcrafts at home?

Lida: Teacher.. I-- I-- (***)

Esteban: The people work harder than the ones from here because they have the sidewalks really clean.

Teacher: Oh yes?! They have the streets really clean! And why do you say that, that they work more than the people from here?

Esteban: Because here they leave everything dirty.

Teacher: They leave everything dirty? Who leaves everything dirty?

Cs: #Gang members#

Esteban: The drunks.

Vicente: They paint on the walls.

Lida: I-- I-- saw--(***) and the boy was-- (***) and they hit him like this-- (***) I saw (***)

Teacher: And what does that have to do with the book?.. does it have something to do with it?

Lida: No, it's that..

Teacher: Ok, then you tell me later because the people want me to finish reading the book, Ok?

Esteban: And in my house they also wanted to write on the wall.

Teacher: When they write on the wall.. that is called graffiti. [continues to read] ... FRUIT... Mmmm.

Cs: Mmmmm.

Teacher: ... CERAMICS... What would ceramic be?

Esteban: What they paint on.

Teacher: And what else? What would the ceramic be made of?

Cs: #Of glass# [there are pictures from glasses and bowls made of glass in the book]

#Of wood#

#Of stone#

Teacher: It is made of..

Mariela: Of plastic.

Lida: Stone.

Arturo: Of clay.

Teacher: Of clay.. ...AND GLASS. Because in México they make a lot of things of glass. Does anyone have glasses or bottles that were made in México?

Cs: #Me#

#I do#

Esteban: My dad has bottles.. that have alcohol.

Teacher: Ohhh, and are they from México?

Esteban: They have tequila.

Teacher: Tequila.. tequila is only made in México. They sell it here but it is only made in México, it is the only place in the world were it is produced.

Cs: (*** ***)

Teacher: Let's continue to read the book, AFTER EATING AZULIN PUT HIS MONEY.. where might he have put it?

Mariela: On the table, on the table.

Teacher: And what are these called? [pointing to the bills drawn on the page]

Cs: #Bills#

Teacher: Might they be from the United States?
Cs: #From México#
Esteban: Teacher, over there in México we have a lot of bills.
Teacher: The bills from México, what are they called? Are they called dollars?
Cs: #No#
#Bills#
#Teacher# (***)
Esteban: Teacher.. they are called "pesos".
Teacher: Ohhh.. in México they are not called dollars, they are called..
Cs: #Pesos#
Cristal: My dad has a dollar from Canada.
Teacher: Then, maybe he can lend it to us.
....
Teacher: ...PUT HIS MONEY IN A NEW PIGGY BANK. Who has a piggy bank?
Cs: #Me#
#My brother#
#I have one#
....
Teacher: ...TOOK PICTURES... here there are pictures that were taken of stores in México and here are some other things ...AND PUT STAMPS... from where?
Cs: #From México#
Raul: I have stamps from México.
Teacher: Could you lend them to us to see? ...ON PRETTY POST CARDS.
Lida. I went there.
Mariela: I went there.
Hector: Acapulco.
Teacher: You have been to Acapulco?
Hector: [no response]
Lida: We went to Acapulco.
Cs: #There is sand#
#There is water#
Esteban: Teacher, over there in Chapotito the water is really cold but by the time we go, the sand is going to be hot..
Teacher: Ok, later we'll talk about that. Let me finish reading the book because we are almost out of time. ATE A SNACK AND CRASHED WITH A PRICKLY PEAR!
Lida: Nuts!
Teacher: Nuts.. and what does it say there?
Cs: (*** ***)
Teacher: Elisa raised her hand because she wants to talk.
Elisa: Teacher, I saw how those pastries ["churros" a special and very popular pastry in Latin America].. they look like the ones that were eaten.. (***)
Teacher: Who eats pastries?
Cs: #Me#

Teacher: AT THE PARTY, AZULIN LEARNED...
Lida: I want to say something.
Teacher: Yes but when I finish the book. But first we are going to wait..[waiting for the children to sit down and stop talking] ...A NEW DANCE. What dance does this look like?
Marisol: The "Zapatario".[the name they are trying to say is El Jarabe Zapatío, a folkloric dance from México]
Juan: The "Zapatista".
Esteban: The "Zapateado".
Teacher: The Zapateado is a dance? I think it is called Zapatío..
Cs: #Yes#
#(***)#
Teacher: Ok, Juan wants to talk..
Juan: When I went to México I heard some fireworks that sounded really loud. [the book has fireworks going off]
Teacher: Ahhh, the other day we were talking about fireworks.. and what did we say?
Marisol: That they were very dangerous.
Teacher: And what else?
Vicente: That they are not permitted.
Teacher: And how do you say that when they are not permitted?
Esteban: That they are illegal.
Teacher: Here they are illegal, and in México?
Esteban: In México they are allowed.
Teacher: How do you say that word, that they are permitted..? Starts with the L.
Cs: #Legal#
#It is legal#
Teacher: It is legal.

## Appendix K

Dinero de México y de Argentina, presidentes y noticias
3-29-95

Maestra: La Sra. Liliana nos trajo un billete.. no, tres billetes de Argentina [mostrando tres billetes que la colaboradora de la universidad trajo al salón]
Esteban: Se ven como los de México.. son de colores..
Maestra: ¿Los billetes de Estados Unidos son de colores?
Cs: #No#
#Verde#
#Verde y blanco#
Esteban: Se ven como los de México porque tienen colores.
....
Esteban: [Esteban se levanta muy emocionado y agarra los billetes que el trajo de México que estan detrás de la maestra] ¿Cuál es más grande? ¿El mío..? Hay que medirlos. ¿Cuál es más grande que el mío?
Maestra: Ok, vamos a medir..[pone el billete de Argentina al lado del billete de México]¿Cuál es más grande? El más grande es de..
Juan: El de Argentina.
Lida: Maestra, Argentina se parece a gelatina [sonriendo]
Maestra: Si, y saben que en Argentina estos billetes se llaman pesos..
Esteban: Le copiaron a México.
Maestra: ¿Le copiaron a México? ¿O al revéz? ¡México le copió a Argentina! [sonriendo]
Esteban: [riendose] Nooo, le copiaron a México.. porque México-- México le copió-- Argentina le copió a México.
Maestra: ¿Cómo sabes?
Esteban: Porque empezaron a decir ese nombre-- ellos lo sabían primero.
Maestra: Mmmm.. Esteban dice que Argentina le copió el nombre de pesos a México, pero yo digo que México le copió a Argentina, ¿qué les parece? [sonriendo]
Cs: [riendose] #No#
#Es al revéz#
....
Maestra: .. y aca tenemos unas postales que también nos trajo la Sra. Liliana de..
Cs: #De Argentina#
Maestra: Si, y es de la capital de Argentina que se llama Buenos Aires.
Esteban: La capital de México-- también le copiaron a México porque también tiene capital.
Maestra: Si, pero Esteban, todos los países tienen capital.
Mariela: ¿Qué es capital?

Maestra: La ciudad de..

Esteban: La Ciudad de México.

Maestra: Si, la Ciudad de México es la capital de México. La capital de Argentina es Buenos Aires.. es más grande que Chicago, pero es más chica que la Ciudad de México.

....

Maestra: Yo recorte unas.. fotos y las pegué aca. ¿Quiénes serán? [mostrando un poster con cuatro fotos y al lado de cada foto el nombre escrito de; Ernesto Zedillo, Carlos Salinas de Gortati, Bill Clinton y George Bush]

Cs: #Presidentes#

Maestra: Ahhh, y aca tenemos a.. [apuntando a la foto de Ernesto Zedillo, presidente de México 1994-2000]

Esteban: Ernesto Zedillo.

Maestra: ¿Y quién es?

Juan: El presidente de México.

Maestra: ¿Y este? [apuntando a la foto de Carlos Salinas de Gortari, ex-presidente de México]

Cs: #Ernesto Zedillo#

Maestra: ¿Pero como? ¿Estos dos tienen el mismo nombre?

Cs: [se sien]

Esteban: Es Salinas de Goratari.

Maestra: Ahhh, y ¿quién es?

Vicente: El de Puerto Rico.

Esteban: El es el de México.. es el presidente de México.

Maestra: ¿Hay dos presidentes en México?

Cs: #No#

Maestra: Este es Zedillo, el presidente de ahora..

Esteban: El es el presidente de antes.

Maestra: Es el presidente de antes, ¿y saben como se dice eso? [pausa] el ex-presidente.

Lida: Yo pensé que era el presidente de Argentina. [sonriendo]

Maestra: Pero ¿no han visto a Salinas de Gortari en las noticias?

Cs: #(*** ***)

Esteban: Ya lo metieron en la carcel.

Lida: Es que-- ese-- yo lo ví pero no me acuerdo.. Se murió.

Maestra: ¿El se murió?

Cs: #No#

Maestra: ¿Quién se murio hace poco? [pausa] alguien importante. [días antes habían asesinado a Colosio, el candidato a presidente de México]

Juan: Yo se.. yo se.. Jesus.

Maestra: ¿Jesus? ¿Y quién es Jesus?

Lida: El niño Dios.

Maestra: Pero uhh, Jesus se murió hace muuucho tiempo. Estamos hablando de alguien que se murió ahora.. lo mataron..

.. [pausa] ¿No saben? Ok, ¿quién es este? [apuntando a la foto de Bill Clinton]

Cs: #Clinton#

Maestra: Bill Clinton.

Juan: El presidente de aca.

Maestra: ¿Y como se llama aca?

Cs: #Estados Unidos#

Esteban: Ese es el ex-presidente [apuntando a la foto de George Bush]

Maestra: Ahh, este es el ex-presidente ¿de donde?

Cs: #De Estados Unidos#

Lida: De Argentina. [riendose]

Maestra: De Estados Unidos y ¿cómo se llama?

Cs: #G..#

#E..#

#GE..# [tratando de leer GEORGE BUSH]

Maestra: Pero esto esta escrito en inglés, entonces se pronuncia la G asi G.. y se llama **George**..

Cs: #Washington#

Maestra: ¿**George Washington**? El vivió hace muucho, ya murió..

Cs: [no responden]

Maestra: .. .. **George**.. .. **Bush**.

....

Elisa: A veces.. a mi y a mi hermana.. mi papá no nos dejan ver las noticias..

Maestra: ¿Y por qué no las dejan ver las noticias?

Elisa: Es que.. es que-- ella siempre molesta.

Maestra: ¿Tu hermana?

Elisa: Si.

Maestra: ¿Y habrá otra razón por la cual no las dejen ver las noticias? ¿Por alguna otra cosa?

Marisol: Porque quieren ver caricaturas.

Maestra: [dirigiendose a Elisa] ¿Solo las noticias no las dejan ver? ¿O tampoco otras cosas?

Elisa: Solo las noticias no podemos ver.

Maestra: ¿Por qué pensarán ustedes que a Elisa y a su hermana no las dejan ver las noticias en su casa? [preguntandole al resto del grupo]

Lida: Yo sé.. tal vez su papá-- tal vez su papá no le gusta..

Oscar: Porque-- porque el papá quiere ver una película.

Maestra: No, pero ellos-- es cuando el papá esta viendo las noticias.

Lida: Tal vez no quiere que vea las noticias y a el le molesta.

Cs: (*** ***)

Maestra: En las noticias ¿a veces que muestran?

Lida: Y también-- y también-- yo vi en las noticias..

Maestra: Ok, Lida, estamos preguntando porque a Elisa no la dejan ver las noticias. No te vayas por otra parte. Entonces, ¿alguien sabrá?

Cs: [no responden]
Maestra: En las noticias a veces hay mucho..
Raul: Hay cosas feas.
Maestra: Hay cosas feas, porque hay mucho crimen que reportan. ¿Saben lo que es crimen?
Esteban: Matan a mucha gente.
Mariela: (***).. en la televisión muestran a mujeres encueradas.
Maestra: ¿Mujeres qué? [sorprendida de la palabra]
Mariela: Encueradas.
Cs: [se rien]
Maestra: ¿Y cuál será otra palabra para decir encuerada?
Cs: #Desnudas#
Maestra: Desnudas, porque encueradas es una palabra.. medio vulgar.
Esteban: Maestra.. maestra, yo ví.. en las noticias que una niña ya había salido de la escuela y que le dijo un señor "vente aca, vamos a jugar", luego ella le dijo que no, luego la estaba agarrando y ella le dió una patada y luego se escondió debajo de un carro.
Maestra: ¿Y eso salió en las noticias?
Esteban: Si.
Cristal: Yo también lo ví.
Maestra: Eso es muy importante, hay que tener mucho cuidado. Pero a veces, la mamá y el papá no quieren que vean las noticias porque hay mucha violencia, crimen.. y cosas feas.
Vicente: Y en veces algunos hechan mentiras-- que venden drogas..
Cs: #Maestra, maestra#
Maestra: A ver.. Ramon quiere hablar.
Ramon: A veces-- a veces-- hay hombres que les ofrecen unos dulces y se los llevan.
Maestra: Si, a veces pasa eso y hay que tener mucho cuidado.
Lida: Maestra, maestra..
Maestra: Espera Lida, otras personas quieren hablar.
Esteban: Maestra, maestra-- y alla..
Maestra: A ver, alguien que no ha hablado.
Esteban: Alla-- alla en México-- alla en el día-- hay de la agua-- y alla-- y alla-- eso-- esos del agua, ellos se los llevan a los niños y también los carteros.
Maestra: ¿Los carteros se llevan a los niños?
Esteban: Si, y los del agua.
Maestra: ¿Cómo que los del agua?
Esteban: Los que llevan agua alla.. a los pueblos.
Maestra: Oooh.

## Money from México and from Argentina, presidents and the news

English Translation
3-29-95

Teacher: Ms. Liliana brought us a bill.. no, three bills from Argentina [showing three bills that the university collaborator brought to the class]
Esteban: They look like the ones from México.. they have colors..
Teacher: Do the bills from the United States have colors?
Cs: #No#
#Green#
#Green and white#
Esteban: They look like the ones from México because they have colors.
....
Esteban: [Esteban stands up very excited and gets his Mexican bills that he brought which are behind the teacher] Which one is bigger? Mine..? We should measure them. Which one is bigger than mine?
Teacher: Ok, let's measure..[putting the bill from Argentina next to the bill from México] Which one is bigger? The bigger one is from..
Juan: From Argentina.
Lida: [smiling] Teacher, Argentina rhymes with gelatin [in Spanish these two words do rhyme: gelatin-Argentine]
Teacher: Yes.. and do you know that in Argentina these bills are called pesos..
Esteban: They copied México.
Teacher: They copied México?! Or the other way around? México copied Argentina! [smiling]
Esteban: [laughing] Nooo, they copied that from México.. because México-- México copied-- Argentina copied that from México.
Teacher: How do you know?
Esteban: Because they started saying that name-- they knew that name first.
Teacher: Mmmm.. Esteban says that Argentina copied the name of pesos from México, but I say that México copied it from Argentina, what do you think? [smiling]
Cs: [laughing] #No#
#It's the other way around#
....
Teacher: .. and here we have some postcards that Ms. Liliana brought from..
Cs: #From Argentina#
Teacher: Yes, and it is of the capital of Argentina, it's called Buenos Aires.
Esteban: The capital of México-- they also copied that from México because it also has a capital.

Teacher: Yes, but Esteban, all countries have a capital.

Mariela: What is a capital?

Teacher: The city of..

Esteban: México City.

Teacher: Yes, México City is the capital of México. The capital of Argentina is Buenos Aires.. it's bigger than Chicago, but is smaller than México City.

....

Teacher: I cut some.. pictures and I glued them here. Who might they be? [showing a poster with four photographs and next to each the written name of: Ernesto Zedillo, Carlos Salinas de Gortati, Bill Clinton and George Bush]

Cs: #The presidents#

Teacher: Ahhh, and here we have a.. [pointing to the picture of Ernesto Zedillo, president of México, 1994-2000]

Esteban: Ernesto Zedillo.

Teacher: And who is he?

Juan: México's president.

Teacher: And this one? [pointing to the picture of Carlos Salinas de Gortari, ex-president of México]

Cs: #Ernesto Zedillo#

Teacher: But how can it be, these two have the same name?

Cs: [laugh]

Esteban: It's Salinas de Gortari.

Teacher: Ahhh, and who is he?

Vicente: The one from Puerto Rico.

Esteban: He is the one from México.. the president of México.

Teacher: Are there two presidents in México?

Cs: #No#

Teacher: This one is Zedillo, the president now..

Esteban: That one is the president from before.

Teacher: The president from before, and do you now how you say that?.. .. [pauses] the ex-president.

Lida: I though it was the president of Argentina. [smiling]

Teacher: But, haven't you seen Salinas de Gortari in the news?

Cs: #(*** ***)

Esteban: They put him in jail already.

Lida: It's that-- that one-- I saw him but I don't remember.. he died.

Teacher: He died?

Cs: #No#

Teacher: Who did die recently?.. .. [pauses] someone important. [a few days earlier Colosio, the candidate for the presidency of México, had been assassinated]

Juan: I know.. I know.. Jesus.

Teacher: Jesus? And who is Jesus?

Lida: The baby Jesus.

Teacher: But uhh, Jesus died a loooong time ago. We are talking about someone who died recently.. they killed him.. .. [pauses] Do you know? Ok, and who is this?

[pointing to Bill Clinton's picture]
Cs: #Clinton#
Teacher: Bill Clinton.
Juan: The president from here.
Teacher: And what is that called?
Cs: #United States#
Esteban: That one is the ex-president [pointing to George Bush]
Teacher: Ahh, this one is the ex-president.. from where?
Cs: #From the United States#
Lida: From Argentina. [laughing]
Teacher: From the United States, and what is his name?
Cs: #G..#
#E..#
#GE..# [trying to read the words GEORGE BUSH]
Teacher: But this is written in English, so then the letter G is pronounced like a G and his name is **George**..
Cs: #Washington#
Teacher: **George Washington**? He lived a looong time ago, he died already..
Cs: [no response]
Teacher: .. .. **George**.. .. **Bush**.
....
Elisa: Sometimes.. me and my sister.. my dad doesn't let us watch the news..
Teacher: And why aren't you allowed to watch the news?
Elisa: It's that.. it's that-- she is always being bothersome.
Teacher: Your sister?
Elisa: Yes.
Teacher: And would there be another reason why you are not allowed to watch the news? For any other reason?
Marisol: Because they want to watch cartoons.
Teacher: [talking to Elisa] Is it only the news that you are not allowed to watch? Or are there other things?
Elisa: Only the news we are not allowed to watch.
Teacher: Why would you think that Elisa and her sister are not allowed to watch the news at their house? [asking the rest of the group]
Lida: I know.. maybe her dad-- maybe her dad doesn't like it..
Oscar: Because-- because the dad wants to watch a movie.
Teacher: No, but they-- but it's when the dad is watching the news.
Lida: Maybe he doesn't want them to watch the news and it bothers him.
Cs: (*** ***)
Teacher: In the news, sometimes what do they show?
Lida: And also-- and also-- I saw in the news..
Teacher: Ok, Lida, we are asking why it is that Elisa is not allowed to watch the news. Don't go somewhere else.

Then, does anyone know?

Cs: [no response]

Teacher: In the news sometimes there is a lot of..

Raul: There are ugly things.

Teacher: There are ugly things, because there is a lot of crime that is reported. Do you know what crime means?

Esteban: A lot of people are killed.

Mariela: (***).. on television they show women in the buff [closest translation to the word for naked that she used and that is vulgar in Spanish but often used].

Teacher: Women that are what? [surprised to hear the word]

Mariela: In the buff.

Cs: [laughing]

Teacher: And what would be another word for being in the buff?

Cs: #Naked#

Teacher: Naked, because in the buff is a word.. a bit vulgar.

Esteban: Teacher.. teacher, I saw.. in the news that a girl that had already left the school and that a man told her "come here, let's go play", then she said no, then he was grabbing her and she kicked him and then she hid under a car.

Teacher: And that was in the news?

Esteban: Yes.

Cristal: I saw it too.

Teacher: That is very important, we have to be very careful. But sometimes, mom and dad don't want you to watch the news because there is a lot of violence, crime.. and ugly things.

Vicente: And sometimes they tell lies-- that they sell drugs..

Cs: #Teacher, teacher#

Teacher: Let's see.. Ramon wants to talk.

Ramon: Sometimes-- sometimes-- there are men that offer candy and they take them.

Teacher: Yes, sometimes that happens and we have to be very careful.

Lida: Teacher, teacher..

Teacher: Wait Lida, other people want to talk.

Esteban: Teacher, teacher.. and there..

Teacher: Let's see someone that has not spoken yet.

Esteban: There-- there in México-- over there during the day-- there is that thing of water-- and there-- and there-- those-- those of the water--, they take the children and also the mail carriers.

Teacher: The mail carriers take the children?

Esteban: Yes, and the ones of the water.

Teacher: What do you mean the ones of the water?

Esteban: The ones that take the water there.. to the villages.

Teacher: Oooh.

# Appendix L

Transplantando plantas con la mamá de Liana, la Sra. Mata
4-11-95

[La mitad de la clase esta sentada alrededor de una mesa, la otra mitad de la clase esta parada detrás, también alrededor de la mesa. En el centro de la mesa hay varias plantas de varios tamaños y de distintos tipos, palitas, tierra y macetas.]

Sra. M.: Ok. Hoy vamos a hablar de.. [agarrando una hoja de nopal]
Hector: Nopal.
Sra. M.: Si, ustedes le llaman nopal, nosotros en Puerto Rico le decimos cactus. Esta especie le llaman tinero, también.
Hector: Porque les crecen tunas.
Sra. M.: Si, y esta planta-- [apuntando a un cactus pequeño que esta plantado en una maceta] bueno, casi siempre crece en el desierto. ¿Ustedes saben lo que es desierto?
Cs: #Siii#
Sra. M.: ¿Quién sabe lo que es?
Lida: Donde hay mucha arena.. es donde casi no llueve.
Esteban: Donde hay esas piedras bien grandes.
Ramon: ¡Ahí esta el desierto! [apuntando a un poster del desierto en el pizarrón]
Sra. M.: Aaah, ¿Y cómo saben?
Lida: Es que la maestra nos leyo el libro "Mi Mamá es el Desierto" [refiriendose al libro bilingüe "The Dessert is my Mother. El Desierto es mi Madre" escrito por Pat Mora]
Sra. M.: Ah, que bueno.. ¡como aprenden!
Ramon: Y eso estaba en el libro.
Sra. M.: ¿Y eso estaba en el libro? Que bien.
Esteban: ¿Cómo lo agarró?
Sra. M.: ¿Cómo?
Esteban: ¿Cómo lo agarró?
Sra. M.: ¿Cómo lo agarré? Yo fuí a la tienda y compré esta hoja.. es una hoja de cactus.. y yo fuí a la casa y la puse en la tierra y la sembré.. y ahí le puse agua, y sol y despues empezó a hechar sus hojas y se fue haciendo una planta. Todavía crece más-- todavía. Cada nudito que se ve por aquí [apuntando a los granos en la hoja de nopal] de ahí van saliendo otras hojas-- nuevas.
Arturo: ¡Como las plantas!
Sra. M.: Los nuditos.. estos que estan aquí.. por ahí hechan otra hoja nueva.
Maestra: ¿Estos? ¿Por acá?
Sra. M.: Por los nuditos, si.

Maestra: ¿Estos se llaman nudos?

Mariela: Esos son nuditos.

Esteban: Aquí ya le estan saliendo.

Sra. M.: Ahí le sale-- probablemente cuando estas otras hojas-- crecen igual, tan grande como esta. Y por ahí empieza a hechar otra vez, porque crecen bastante alto los cactus.

Juan: ¿Usted se llama Sra. Mata?

Sra. M.: Si.

Cs: (*** ***)

Hector: ¡Como las matas!

Sra. M.: Si [reindose] como las matas que (***)

Cs: (*** ***)

Lida: Yo ví unos en la tienda y tenían muchas espinas.

Sra. M.: Estos no, ahora esta muy suave porque es un-- es-- muy joven. Hay especies que si tienen muchas espinas y si ustedes lo tocan.. uuuy.

Juan: Cuando sea grande va a tener muchas espinas.

Sra. M.: Si, muchas.

Ramon: Como aquel que esta alla-- que tiene muchas [apuntando otra vez al poster del desierto que tiene muchos cactus]

Esteban: Como el que sale en las caricaturas.

Sra. M.: No crecen tanto aca en la tierra-- en las macetas..

Maestra: Raul, la gente no puede ver. [insinuando que se siente]

Sra. M.: No crecen tanto en la maceta porque las raíces no tienen suficiente espacio para que las raíces crezcan bastante grande como en el desierto.. pero si crecen..

Maestra: En algunas de sus casas-- ¿compran y cosinan nopales?

Raul: Yo si-- pero no la como.

Sra. M.: ¿Las comes?

Raul: [niega con la cabeza y hace una cara de desagrado]

Mariela: A mi no me gusta. [también pone cara de desagrado]

Sra. M.: No les gusta [riendose]

Lida: La cosinan pero no la comen.

Juan: Mi mamá compra de eso.

Ramon: A mi no me gusta.

Maestra: Entonces, ahora que la Sra. Mata nos esta explicando.. ustedes pueden ir al supermercado y comprar nopales y los pueden sembrar..

Arturo: Con tierra.

Sra. M.: Yo lo compré en esta tiendita.. que esta aca en la Division-- [la calle enfrente de la escuela] enfrente -- que esta aquí en la tienda-- tienen bastante.

Esteban: Ahí fuimos un día.

Sra. M.: ¿Si?

Esteban: Pero no más había uno.

Sra. M.: Quizas ahora tengan mas.. cuando vayan de nuevo. Porque siempre que se acaba una cosa la reemplazan de nuevo.

Arturo: Esa fue la última.

Sra. M.: [riendose] no, tienen que poner mas porque es una tienda.

Ramon: ¿Ahí va a plantar la chiquita?

Sra. M.: No, aquí voy a plantar otra planta.. que tengo alla [apuntando hacia la ventana] para explicarles, cuando termine y me pueden hacer preguntas como hicimos con esta. ¿Tienen alguna pregunta?

Cs: #Nooo#

Ramon: Yo tenía una de esas en mi casa, pero el perro la volteó.

Sra. M.: ¿El perro? ¿Qué le hizo.. se la comió?

Ramon: No.

Sra. M.: No le gustó [reindose]

Maestra: Porque es que las tunas o nopales son muy frágiles. ¿Se acuerdan lo que quiere decir frágil?

Arturo: Que se rompe.

Lida: Delicado.

Maestra: Delicado, si.

Juan: Delicado.

Oscar: Mi mamá tiene muchas de esas.

Sra. M.: ¿A si?

Cs: (*** ***)

Hector: Maestra, puede poner "frágil" y "delicado" allá.. en la lista [apuntando a una cartulina con una lista de palabras escrita por la maestra de cosas relacionadas con las plantas]

Ramon: Ya ponimos frágil.

Maestra: Frágil y delicado [mirando a la lista].

Ramon: Allí ya ponimos frágil.

Maestra: Aaah, ya pusimos "frágil" y Ramon se acordó.. ¡Estaba pensando!.. ¿Alguna otra pregunta?

Cs: #Nooo#

Sra. M.: [trae una planta de la ventana que tiene pedazos rotos y colgando]

Hector: ¿Y a esta planta? ¿qué le pasó? [totalmente sorprendido al ver el estado de la planta] ¿se rompió?

Sra. M.: Si, se rompió. Es que la tengo en la ventana en mi casa.. y tengo muchas plantas y a veces..

Ramon: Se ponen viejas y se mueren.

Sra. M.: Y si.. algunas veces-- por falta de aire.. Falta de sol o falta de agua..

Cs: (*** ***) [mirando a las plantas y tocandolas]

Ramon: Usted debe de cortar estos pedazos que estan para abajo.

Sra. M.: Esos son los-- ummm-- vamos a hablar de eso ahora. Esta planta en inglés se llama **Spider Plant**..

Cs: #¿**Spider Plant**?#

Maestra: ¿Por qué se llamará **Spider Plant**?

Esteban: Porque tiene muchas plantas.

Ramon: Tiene como las patas de la araña.

Jesus: .. muchas hojas.

Cs: **#Spider man#** #Araña# (*** ***)

Sra. M.: Ok, en español se le llama Mala Madre.

Cs: #¿Mala Madre?# [causando una respuesta muy emocionante de los niños]

Maestra: ¿Por qué se le llamará Mala Madre?

Lida: Porque no cuida bien nada.

Esteban: Porque no cuida bien a sus hijos-- no los quiere ver.

Sra. M.: ¿No los quiere ver?

Arturo: Sus hijos son bien chiquitos-- no cuida bien a sus hijos.

Hector: Mala.. mala, mala.

Esteban: Porque no le da la teta [riendose].

Cs: [se rien].

Sra. M.: [riendose] Ok, vamos a explicarles-- se llama Mala Madre porque como pueden ver-- ¿cómo se le podría llamar a esto? [agarrando uno de los tallos que le cuelga a la planta]

Maestra: Ee.. eee.. no se.

Sra. M.: Ok, como pueden ver, tiene esta (***) y ella los retira de su cercanía.. ¿verdad? Esta la planta aca-- y como que hecha a sus hijos para un lado-- se riegan para aca y para alla y por eso le dicen Mala Madre.

Maestra: ¿Entonces por qué es que se llama Mala Madre? [preguntandoles a los niños]

Esteban: Porque no los quiere.

Arturo: El se fué pa' México.

Cs: [se rien]

Sra. M.: Aqui tenemos esta.. y esta.. son diferentes ¿no? [apuntando a dos plantas que son iguales excepto que una es toda verde y la otra es verde y blanca]

Cs: (*** ***)

Maestra: ¿Cómo son diferentes?

Ramon: Porque esta tiene blanco y.. y.. aca ella tiene puro verde.

Maestra: Aaah, vieron Ramon esta observando.

Lida: Porque el no la quiso a ella [apuntando primero a una planta y despues a la otra]

Sra. M.: No, esta es de otro tipo.

Lida: Oooh.

Sra. M.: Ok, esta.. es igual que esta-- de la misma especie.. pero se llama Mal Padre. Este es el papá, le dicen Mal Padre.

Esteban: Malo padre.

Sra. M.: Este es el hijo-- vamos a decir que es el hijo porque lo saqué de una planta que tengo en la casa igual que esta.. pero más grande..

Esteban: Ese es el Mal Padre.. porque botó a sus hijos y los mandó a México.

Ramon: Los tira a México.

Vicente: O a Puerto Rico.

Juan: O Argentina.

Esteban: Argentina o..

Vicente: Cuba.

Arturo: O a Japón.

Maestra: Ok, vamos a ver-- porque vamos a transplantar..

....

Sra. M.: [agarrando un tallo que sacó de una de las plantas grandes] Ok, aquí tenemos esta que la vamos a transplantar-- otra cosa que se me olvidó decirles que antes que la planta pueda hechar hijos, hecha una flor.. hecha la flor y salen todos los hijos como aquella. Esta [referiendose a la planta que tiene en la mano] no se si van a alcanzar a verla hechar flor porque se coje bastante tiempo [empieza a plantarla en una maceta llena de tierra]

Vicente: Ya va a enterrarla.. porque esta muerta. [riendose]

Cs: [riendose] #esta muerta#

Maestra: [impaciente] no, no, no, no hagamos chistes porque no estamos enterrando nada. No hay muertos, esta planta no esta muerta. ¿Qué estamos haciendo?

Ramon: Enterrando..

Maestra: No estamos enterrando nada, ¿qué estamos haciendo?

Cs: #Estamos plantando#
#Sembrando#

Maestra: Plantando y sembrando.

Sra. M.: ¿Qué es esta parte que tengo aquí?

Esteban: Las raíces.

Sra. M.: ¡Las raíces! Bien. Esas son las raíces.

Esteban: Estan chiquitas.

Sra. M.: Estan chiquitas ahora porque la planta esta chiquita, es un.. es un.. es un bebé, como dicen. Vamos a poner la tierra.

Ramon: Con un hoyo.

Sra. M.: [con una palita empieza a hacer un hoyo en la tierra] Si, le vamos a hacer un hoyo.. y la metemos y le hechamos la tierra.. y le empujamos la tierra para que quede firme. Y el agua-- ya le heche el agua ya, a la tierra-- y ahi ya tenemos una planta. Y esta va a crecer tan grande como aquella [apuntando a las dos plantas grandes]

Ramon: ¿Y vamos a poder plantar más?

Sra. M.: [se rie]

Maestra: Pero esta planta va a ser papá y va a tener hijos. En realidad va a dar broto a mas plantitas.

Esteban: El padre malo.

Maestra: ¿Cuál era el Mal Padre?

Cs: #Ese# [apuntando a la planta que se llama Mal Padre]

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## Transplanting with Liana's mom, Mrs. Mata

English Translation
4-11-95

[Half the class is sitting around a big table, the other half is standing behind them around the table. In the center of the table are several plants of various sizes and type, soil and pots.]

Mrs M.: Ok. Today we are going to talk about.. [picking up a prickly pear leaf]
Hector: Prickly pear.
Mrs M.: Yes, you call it prickly pear, in Puerto Rico we call it cactus. This species they call them "tinero", also.
Hector: Because they grow "tunas" [Spanish for prickly pear fruit].
Mrs M.: Yes, and this plant-- [pointing to a small cactus in a pot on the table] well, almost always it grows in the dessert. Do you know what dessert means?
Cs: #Yeees#
Mrs M.: Who knows what it is?
Lida: Where there is a lot of sand.. it is where it almost doesn't rain.
Esteban: Where there are those really big rocks.
Ramon: Over there is the desert! [pointing to a poster of the desert on the board]
Mrs M.: Aaah, and how do you know?
Lida: It's just that the teacher read us the book "My Mom is the Dessert" [referring to the bilingual book "The Dessert is my Mother. El Desierto es mi Madre" written by Pat Mora]
Mrs M.: Aaah, how great.. how you are learning!
Ramon: And that was in the book.
Mrs M.: And that was in the book? Great.
Esteban: How did you pick it up?
Mrs M.: What?
Esteban: How did you pick it up?
Mrs M.: How did I pick it up? I went to the store and I bought this leaf.. it's a cactus leaf.. and I went home and I put it in the soil and I planted it.. and there I put water, and sun and then it started to sprout leafs and it started to become a plant. It still grows more-- still. Each little knot that you see over here [pointing to the knots on the surface of the prickly pear] from there, keep coming other leafs-- new.
Arturo: Just like the plants!
Mrs M.: The little knots.. these here.. it's where they sprout new leafs.

Teacher: These? Through here?
Mrs M.: Through the little knots, yes.
Teacher: These are called knots?
Mariela: Those are little knots.
Esteban: Here, there are already some coming out.
Mrs M.: There is where they come out-- probably when these other leafs-- they grow the same, as big as this one. And through there they start growing again, because they, the cactus grows pretty tall .
Juan: Is your name Mrs Mata?
Mrs M.: Yes.
Cs: (*** ***)
Hector: Like the plants!["mata" in Spanish is one of many words used for plant]
Mrs M.: Yes [laughing] like the plants (***)..
Cs: (*** ***)
Lida: I saw some in the store and they had a lot of thorns.
Mrs M.: These don't, now it is very smooth because it is-- it is-- very young. There are species that have a lot of thorns and if you touch them.. uuuy.
Juan: When it gets big it will have a lot of thorns.
Mrs M.: Yes, a lot.
Ramon: Like that one over there-- that has a lot [pointing again to the poster of the dessert that has different cacti]
Esteban: Like the one that comes out in the cartoons.
Mrs M.: They don't grow that much here in the soil-- in the pots..
Teacher: Raul, the people behind can't see. [implying for him to sit down]
Mrs M.: They don't grow as much in the pots because the roots don't have enough space, for the roots to grow as big as in the dessert.. but they do grow..
Teacher: In some of your houses-- do you buy and cook prickly pear?
Raul: I do-- but I don't eat it.
Mrs M.: You eat them?
Raul: [shakes his head and make a face indicating dislike]
Mariela: I don't like them. [also makes a face indicating dislike]
Mrs M.: You don't like it [laughing]
Lida: They cook them but they don't eat them.
Juan: My mom buys those.
Ramon: I don't like them.
Teacher: Well then, now that Mrs. Mata is explaining to us.. you can go to the supermarket and buy prickly pear leafs and you can plant them..
Arturo: With soil.
Mrs M.: I bought it in this little store.. that is here on Division-- [the street in front of the school] in

front -- that is just here at this store-- they have quite a bit.

Esteban: We went there one day.

Mrs M.: Yes?

Esteban: But there was only one.

Mrs M.: Maybe now they have more.. when you go again. Because every time that they run out of something they replace it again.

Arturo: That was the last one.

Mrs M.: [laughing] no, they have to put more out because it is a store.

Ramon: Are you going to plant the small one there?

Mrs M.: No, I am going to plant another plant here.. That I have over there [pointing at the window sill] so that I can explain to you when I finish, you can ask me questions like we did with this one. Do you have any questions?

Cs: #Nooo#

Ramon: I had one of those in my house but the dog turned it over.

Mrs M.: The dog? What did it do to it?.. did it eat it?

Ramon: No.

Mrs M.: He didn't' like it [laughing]

Teacher: Because the prickly pear or their fruit are very fragile. Do you remember what fragile means?

Arturo: That it brakes.

Lida: Delicate.

Teacher: Delicate, yes.

Juan: Delicate.

Oscar: My mom has a lot of these.

Mrs M.: Oh, yes?

Cs: (*** ***)

Hector: Teacher, you can put "fragile" and "delicate" over there.. on the list [pointing to a chart paper with words written by the teacher that are related with plants]

Ramon: We already putted fragile.

Teacher: "Fragile" and "delicate" [looking at the list]

Ramon: Over there we already putted fragile.

Teacher: Aaah, we already put "fragile" and Ramon remembered.. he was thinking!.. any other question?

Cs: #Nooo#

Mrs M.: [brings a plant from the window sill that looks a bit in tatters]

Hector: And this plant? [utterly surprised at the condition of the plant] what happened to it? did it break?

Mrs M.: Yes it broke. It is just that I have it on the window sill in my house.. and I have a lot of plants and sometimes..

Ramon: They get old and they die.

Mrs M.: Well yes.. sometimes-- because of lack of air.. lack of sun or lack of water..
Cs: (*** ***) [looking and touching the plants]
Ramon: You should cut these pieces that are hanging down.
Mrs M.: These are the-- ummm-- we are going to talk about that now. This plant in English is called **Spider Plant**..
Cs: **#Spider Plant?#**
Teacher: Why would it be called **Spider Plant**?
Esteban: Because it has a lot of plants.
Ramon: It has like the legs of the spider.
Jesus: .. a lot of leafs.
Cs: **#Spider man#**
#Spider# (*** ***)
Mrs M.: Ok, in Spanish it is called Bad Mother.
Cs: #Bad Mother?# [causing a very excited response]
Teacher: Why would it be called Bad Mother?
Lida: Because it doesn't take care of anything well.
Esteban: Because it doesn't take care of it's children well-- doesn't want to see them.
Mrs M.: Doesn't want to see them?
Arturo: Its children are real small-- doesn't take care of its children.
Hector: Bad.. bad, bad.
Esteban: Because it doesn't breast feed [laughing]
Cs: [laughing]
Mrs M.: [laughing] Ok, we are going to explain-- it is called Bad Mother because as you can see-- what else could this be called? [picking up one of the sprouts hanging from the plant]
Teacher: Ee.. eee.. I don't know.
Mrs M.: Ok, as you can see, it has this (***) and she pushes them away from her.. right? This is the plant here-- and how it pushes its offspring to the side-- they are spread this way and that, and that is why they call it Bad Mother.
Teacher: So then, why is it that they call it Bad Mother? [asking the children]
Esteban: Because she doesn't want them.
Arturo: He went to México.
Cs: [laughing]
Mrs M.: Here we have this one.. and this one.. they are different, no? [pointing to two plants that are the same except one is all green and the other is green and white.]
Cs: (*** ***)
Teacher: How are they different?
Ramon: Because this one has white and.. and.. here this one is all green.
Teacher: Aaah, did you see Ramon is observing.

Lida: Because he did not want her [pointing first to one plant and then to the other]
Mrs M.: No, this is another kind.
Lida: Oooh.
Mrs M.: Ok, this one.. is the same as this one-- from the same species.. but it is called Bad Father. This is the dad, they call it Bad Father.
Esteban: Bad father.
Mrs M.: This is the son-- we are going to say this is the son because I took it from a plant that I have at home the same as this one.. but bigger.
Esteban: That is the Bad Father.. because he threw out his children and sent them to México.
Ramon: He throws them to México.
Vicente: Or to Puerto Rico.
Juan: Or Argentina.
Esteban: Argentina or..
Vicente: Cuba.
Arturo: Or to Japan.
Teacher: Ok, let's see-- because we are going to repot..
....
Mrs M.: [taking a sprout from one of the big plants] Ok, here we have this one that we are going to transplant-- another thing that I forgot to tell you is that before the plant sprouts offspring, it sprouts a flower.. it sprouts a flower and the offspring come out like that one. This one [referring to the plant in her hand] I don't know if you are going to be able to see her sprout a flower because it takes a lot of time [begins to plant it in a pot full of soil]
Vicente: You are going to burry it.. because it's dead. [laughing]
Cs: [laughing] #It's dead#
Teacher: [impatient] no, no, no, let's not make jokes because we are not burring anything. Nothing is dead, the plant is not dead. What are we doing?
Ramon: Burying..
Teacher: We are not burying anything, what are we doing?
Cs: #We are planting#
#Sowing#
Teacher: Planting and sowing.
Mrs M.: What is this part I have here?
Esteban: The roots.
Mrs M.: The roots! Good. These are the roots.
Esteban: They are small.
Mrs M.: They are small now because the plant is small, it's.. it's.. it's a baby, as they say. We are going to put the soil.
Ramon: With a hole.
Mrs M.: [with a small shovel she starts to make a hole in the

soil] Yes, we are going to make a hole.. and we put it in and we throw the soil on top.. and we push the soil so that it is firm. And the water-- I already put water already, in the soil-- and there we already have a plant. And this one is going to grow as big as that one [pointing to the two big plants]

Ramon: And are we going to be able to plant more?

Mrs M.: [laughs]

Teacher: But this plant is going to be a father and is going to sprout offspring. In reality it will sprout more little plants.

Esteban: The father bad.

Teacher: Which one was the Bad Father?

Cs: #That one# [pointing to the plant named Bad Father]

# Appendix M

## Pasado y presente

5-24-95

[los niños están en la alfombra enfrente de un calendario del mes de mayo, haciendo la rutina de todas las mañanas]

Maestra: Y ¿este día.. el 29?

Juan: No venimos a la escuela.

Maestra: Ooh, ¿por qué?

Juan: ¿Es fiesta? [sin estar seguro]

Cs: [se rien]

Maestra: ¿Es fiesta?

Lida: Es que no nos acordamos.

Maestra: A ver.. traten de acordarse.. piensen.

Esteban: **Memorial Day**.

Maestra: **Memorial Day**, ¿y qué es?

Arturo: El día de los trabajadores.

Vicente: Maestra.. yo voy a traer un papel para escribirlo-- para que nos acordemos.

Juan: La memoria, maestra, la memoria.

Cs: (*** ***)

Liana: **Labor Day**.

Maestra: **Labor Day** es el día del trabajador.

Vicente: Que perdemos la memoria.

Maestra: ¿Qué perdemos la memoria?

Cs: [se rien]

Vicente: Si.

Cs: [tratando de leer **memorial**] #memoria# #Ahí dice memoria#

Maestra: No, parece que dice memoria.. pero ahí dice **Memorial**.. que se parece, esta en inglés. Pero eso quiere decir que estamos recordando a..

Cs: (*** ***)

Mariela: Los soldados.

Maestra: Aaaah, de los soldados que murieron en las guerras.. estamos-- memoria.. que nos estamos acordando de los soldados que han ido a la guerra y que han muerto..

Cs: (*** ***)

Maestra: **Memorial Day** se parece a otro día que celebramos en noviembre.. que recuerda a los soldados también.

Lida: Ooooh.. de los que-- de la--

Maestra: Empieza con la letra V corta.. ¿Se acuerdan que no vinimos a la escuela porque estabamos recordando a los soldados?

Lida: Ve.. vet..

Maestra: **Veterans Day**, el día de los veteranos.. Soldados.

Esteban: Esa es cuando fueron a la guerra y.. y.. se murieron.

Cs: (*** ***)

Maestra: A ver.. estaba hablando Esteban.

Esteban: Luego.. luego.. en la **future** va a haber soldados..
Maestra: ¿Qué es la **future**?
Arturo: En el pasado.
Esteban: No, **future** quiere decir como cuando van a haber carros de baterias.
Maestra: ¿Pero cómo se dice **future** en español?
Esteban: Futuro.
Maestra: Aaah, Ok, que en el futuro van a haber..
Esteban: Van a.. van a.. van a haber robots de soldados.
Maestra: Ooooh, ya no van a haber soldados..
Esteban: Pero de todos modos van a haber soldados personas.. pero ningún señor ya va a ser soldado.
Maestra: ¿Y cómo sabes?
Esteban: Porque en un anuncio pasan eso.
Maestra: ¡Aah, si! Oooh entonces en un anuncio el lo vió en la tele. Esteban estaba hablando del futuro y Arturo estaba hablando del pasado. ¿Qué es el pasado?
Cs: #Maestra#
#Mañana#
#El futuro es mañana#
Esteban: Maestra.. maestra.. es cuando murieron..
Lida: El viernes.
Esteban: Maestra.. maestra.. es como cuando se murieron los soldados.
Maestra: Si, es así.. ayer ¿qué día fué? ¿Fué en el futuro, o en el pasado?
Juan: Futuro.
Maestra: [mira a Juan y despues al calendario]
Juan: Pasado.
Maestra: Pasado quiere decir que ya pasó.. que esta atrás. ¿El futuro que quiere decir entonces?
Esteban: Que ya viene.. que ya va a venir.
Maestra: Que ya viene..y ¿mañana es pasado o futuro?
Juan: Pasado.
Maestra: ¿Mañana ya pasó? [apuntando al calendario]
Cs: #¡No!#
....
Mariela: Pasado.. que pasado mañana es el día.
Maestra: Pasado mañana.. a ver.. piensen.. pasado mañana esta aca, [apuntando al calendario] ¿es pasado o futuro?
Arturo: Futuro.
Esteban: Futuro.
Maestra: ¿Cómo sabes?.. .. Hoy es martes 23.. no, es miércoles 24.. pasado mañana es ¿para atrás o para adelante? ¿Futuro o pasado? [apuntando al calendario]
Cs: #Para adelante#
Maestra: Futuro. Futuro porque va a venir. Pasado es cuando ya pasó.
....
Maestra: A ver.. Liana quiere decir algo. ¿Liana?
Liana: [no responde]

Maestra: Pero no hay que levantar la mano si no van a hablar ¿no?

Arturo: No levantes la mano si no vas a hablar.

Liana: E.. u..

Maestra: ¿Qué?

Liana: Una vez-- cuando yo era chiquita-- yo fuí al zoológico.

Maestra: ¡Aah si! Y eso ¿es en el pasado o en el futuro?

Liana: .. .. futuro.

Maestra: Pasado. Porque ya pasó.

....

Maestra: Vamos a hablar acerca de reptiles.

Cs: (***)

Maestra: Tengo aca dos libros de reptiles [mostrando los dos libros a los niños]

Cs: #Reptiles#
#Mira, un tiburón#

Maestra: ¿Esto es un tiburón?

Lida: Es un cocodrilo.

Arturo: Cocodrilo.

Juan: Yo tengo ese libro.

Cs: (*** ***)

Maestra: El primero se llama EL CUENTO DE UN COCODRILO.. HISTORIA POPULAR FILIPINA.. POR JOSÉ Y ARIANE ARUEGO. Las Filipinas-- ¿han oido de las Filipinas?

Cs: #Filipinas#
#No#

Maestra: Son unas islas.. que quedan-- este-- a ver, ¿quién me puede traer el globo terráqueo?.. [Vicente se levanta para traer el globo] Las Filipinas quedan muy lejos de acá-- del otro lado del mundo. [Vicente le entrega el globo] Gracias.. acá esta Norte América [apuntando en el globo] y nosotros estamos acá.. en Estados Unidos.. acá esta Sudamérica-- vamos a viajar para acá hacia Africa [mueve el dedo desde Norte América hasta Africa].. acá esta la India.. las Flipinas estan acá. Son islas. Y si seguimos dando la vuelta más.. y cruzamos por el mar volvemos a..

Vicente: A empezar.

Mariela: A Chicago.

Esteban: A México.

Lida: A Baja California.

Esteban: A México.

Mariela: California.

Maestra: A Norte América. CUENTO DE UN COCODRILO..

Lida: Maestra.. yo ví en las noticias que un señor.. agarró un cocodrilo.. y.. le estaba haciendo así, y estaba moviendo su cola y salió en las noticias.. y el se metía al agua y ahí abajo había cocodrilos-- y entonces la cola del cocodrilo se movía..

Maestra: Las colas de los cocodrilos son muy fuertes.

Lida: Y el señor se le subió acá en la espalda.. y el señor le quería agarrar la cola porque no podía.. y entonces le agarró la boca así [haciendo un movimiento con las manos indicando una traba]

Maestra: ¿Aah si? Ok, ahora seguimos hablando de eso. CAMINANDO CERCA DE UN RÍO, JUAN OYÓ A ALGUIEN GRITANDO.

Arturo: Yo conozco a alguien que se llama Juan.

Maestra: ¿Si? MIRÓ POR TODOS LOS LADOS Y VIÓ A UN COCODRILO ATADO A UN ÁRBOL....

....

....“LO SOLTÉ Y AHORA ME QUIERE COMER, ¿CREES QUE ESO ES JUSTO?” ¿Creen que eso es justo?

Cs: #Noo#

Maestra: ¿Qué será justo?

Mariela: Que esta bien.

Lida: Que se comparte.

Maestra: Viene de la palabra justicia.. que a cada quien le toca su parte que le corresponde. “CUANDO YO ERA NUEVO” DIJO EL SOMBRERO “MI DUEÑO ME LLEVABA MUY ORGULLOSO A LA CIUDAD. MIENTRAS TRABAJABA YO LO PROTEGÍA DEL SOL, Y CUANDO LLOVÍA, YO LO MANTENÍA.. ¿lo mantenía qué?

Ramon: Lo mantenía en su cabeza.

Maestra: Si, también.. pero ¿lo mantenía mojado?

Cs: #Seco#

Maestra: SECO...

....

Maestra: ... EL COCODRILO FUE NADANDO HACIA LA ORILLA... “TODAVÍA NO TE OIGO” DIJO EL MONO. “NO TE PUEDES ACERCAR UN POQUITO MAS”..

Juan: Se lo va a comer.

Maestra: ¿A qué?

Juan: A las bananas.

Vicente: Se lo quiere comer.

Maestra: Se lo va a comer al mono.

Oscar: Lo va a salvar.

Maestra: ¿Quién lo va a salvar?

Cs: #El mono#

Maestra: ¿Cómo?

Lida: Es que le estaba haciendo una trampa para que se acerque.

Maestra: ¿No se acuerdan que leimos un libro que.. que también le hicieron una trampa? ¿No se acuerdan, cuál libro era?

Cs: #Aaah si#

#Aah#

Lida: La del zorro.. es..

Maestra: Aaah y ¿cómo se llamaba?

Lida: ¡El Muñequito de Mazapan!

Maestra: ¡Ese! ¿No se acuerdan? Le dijo el zorro al muñequito

"no te oigo, acercate más, no te oigo" ¿y qué pasó?
Cs: #Se lo comió#
#Zas#
Maestra: ¡Pas!.. se lo comió.. Le hicieron una trampa o un..
Cs: #Un truco#
Maestra: EN ESE MOMENTO, JUAN SALTÓ A LA ORILLA....
Juan: Le dije, maestra, que lo iba a salvar.
Maestra: Aaah, inteligente mono ¿no? y el cocodrilo medio..
Cs: #Tonto#
Maestra: ... "SI PUEDES INFLUIR A TU PADRE PARA QUE SIEMBRE MÁS BANANOS, HABRÁ SUFICIENTE PARA TODOS"... ¿en que ocupación estará el papá de Juan?
Vicente: Siembra bananas.
Lida: Tiene que mandar a los changos lejos porque si no, no va a haber comida para ellos.
Maestra: Si, esto es una plantación de bananas.. y colorín, colorado..
Cs: #Este cuento se ha acabado#
Maestra: Este fué un cuento Filipino, y se parece mucho a..
Vicente: Maestra.. maestra..
Maestra: A otros cuentos que hemos leido. Ahí dice Filipinas [apuntando al mapa del mundo] pero en inglés empieza con P.. PH..
Esteban: **Philipines**.. **Philipines**..
Vicente: Maestra.. un día ví en las noticias que un señor agarraba cocodrilos y que.. que también le ayudaban a los médicos.
Maestra: ¿Para que, piensan, que agarra la gente-- atrapa cocodrilos?
Lida: Yo ví en **Peter Pan** que los cocodrilos no más comen a los **captains**.
Cs: (*** ***)
Maestra: Vamos a ver.. en este libro, que es un libro científico, [agarrando el próximo libro acerca de reptiles] a ver si dice para que atrapan a los cocodrilos.. y a ver si dice como ayudan a los médicos, como dijo Vicente.

Past and present
English Translation
5-24-95

[the children are sitting on the rug in front of a big calendar of the month of May finishing the morning opening routine]

Teacher: And this day.. the 29?
Juan: We don't come to school.
Teacher: Ooh, why?
Juan: There is a celebration? [unsure]

Cs: [laugh]

Teacher: There is a celebration?

Lida: It's just that we don't remember.

Teacher: Let's see.. try to remember.. think.

Esteban: **Memorial Day**.

Teacher: **Memorial Day**, and what is it?

Arturo: The day of the workers.

Vicente: Teacher.. I am going to bring a paper to write it down-- so that we will remember.

Juan: The memory, teacher, the memory.

Cs: (*** ***)

Liana: **Labor Day**.

Teacher: **Labor Day** is the day of the worker.

Vicente: That we lose our memory.

Teacher: That we lose our memory?

Cs: [laugh]

Vicente: Yes.

Cs: [trying to read memorial] #memory#
#There is says memory#

Teacher: No, it looks like it says memory.. but there it says **Memorial**.. it looks like it, it is in English. But that means that we are remembering..

Cs: (*** ***)

Mariela: The soldiers.

Teacher: Aaaah, the soldiers that died in the wars.. We are-- memory.. that we are remembering the soldiers that have gone to war and have died..

Cs: (*** ***)

Teacher: **Memorial Day** is like another day that we celebrate in November.. that also remembers the soldiers.

Lida: Ooooh.. the ones that-- that--

Teacher: It starts with the short V.. Do you remember that we did not come to school because we were remembering the soldiers?

Lida: Ve.. vet..

Teacher: **Veterans Day**, the day of the veterans.. Soldiers.

Esteban: That is the one when they went to the war and.. and.. they died.

Cs: (*** ***)

Teacher: Let's see.. Esteban was talking.

Esteban: Then.. then.. in the **future** there are going to be soldiers that..

Teacher: What is the **future**?

Arturo: In the past.

Esteban: No, **future** means like when there are going to be cars with batteries.

Teacher: But how do you say **future** in Spanish?

Esteban: Future.

Teacher: Aaah, Ok that in the future there are going to be..

Esteban: There are going to be.. going to be.. there are going to be soldiers that are robots.

Teacher: Ooooh, there aren't going to be soldiers anymore..
Esteban: But there are going to be people soldiers anyway.. but no man will be soldier.
Teacher: And how do you know?
Esteban: Because they showed that in an ad.
Teacher: Aah yes! Oooh, so then he saw that in an ad on TV. Esteban was talking about the future and Arturo was talking about the past. What is the past?
Cs: #Teacher#
#Tomorrow#
#The future is tomorrow#
Esteban: Teacher.. teacher.. it's when they died..
Lida: Friday.
Esteban: Teacher.. teacher.. it's like when the soldiers died.
Teacher: Yes, it's like that.. yesterday, what was it? Was it future or past?
Juan: Future.
Teacher: [looks at Juan and then looks at the calendar]
Juan: Past.
Teacher: Past means that it has already passed.. that it's behind. The future, what does it mean then?
Esteban: That it's coming.. that it's coming already.
Teacher: That it's coming.. and tomorrow, is that future or past?
Juan: Past.
Teacher: Tomorrow is already gone? [pointing to the calendar]
Cs: #No!#
....
Mariela: Past.. that's the day after tomorrow. [in Spanish the day after tomorrow literally translates into "the day passed tomorrow]
Teacher: The day after tomorrow.. let's see.. think.. the day after tomorrow is here, [pointing to the calendar] is it in the future or the past?
Arturo: Future.
Esteban: Future.
Teacher: How do you know?.. .. today is Tuesday the 23.. no, it's Wednesday the 24.. the day after tomorrow, is it forward or back? Future or past? [pointing to the calendar]
Cs: #Forward#
Teacher: Future. Future because it's coming. The past is when is has already passed.
....
Teacher: Let's see.. Liana wants to say something. Liana?
Liana: [no response]
Teacher: But you shouldn't raise your hand if you are not going to talk, right?
Arturo: Don't raise your hand if you are not going to talk.
Liana: E.. u..
Teacher: What?

Liana: One time-- when I was very small-- I went to the zoo.
Teacher: Aah yes! And that, is it in the future or the past?
Liana: .. .. future.
Teacher: Past. Because it already passed.
....
Teacher: We are going to talk about reptiles.
Cs: (***)
Teacher: I have here two books about reptiles [showing the children the two books]
Cs: #Reptiles#
CM: Look, a shark.
Teacher: This is a shark?
Lida: It's a crocodile.
Arturo: Crocodile.
Juan: I have that book.
Cs: (*** ***)
Teacher: The first one is called THE STORY OF A CROCODILE.. POPULAR PHILIPPINE STORY.. BY JOSÉ AND ARIANE ARUEGO. The Philippines-- have you heard about the Philippines?
Cs: #Philippines#
#No#
Teacher: They are islands.. that are-- uhm-- let's see, who can bring me the globe?.. [Vicente stands up and brings the globe]. The Philippines are very far away from here-- on the other side of the world. [Vicente hands her the globe] Thank you.. here is North America [pointing on the globe] and we are here.. in the United States.. here is South America-- we are going to travel this way toward Africa [moves her finger from America to Africa].. here is India.. the Philippines are here. They are islands. And if we continue going around.. and we cross the sea we are back..
Vicente: At the beginning.
Mariela: In Chicago.
Esteban: In México.
Lida: In Baja California.
Esteban: In México.
Mariela: California.
Teacher: In North America. STORY OF A CROCODILE..
Lida: Teacher.. I saw on the news that a man.. caught a crocodile.. and.. and it was going like that, and it was moving its tale and it came out in the news.. and he would get in the water and under there, there were crocodiles-- and then the crocodile's tale was moving..
Teacher: Crocodile tales are very strong.
Lida: And the man got on top of its back.. and the man wanted to grab his tale because he couldn't do it.. and then he got his mouth like this [making a

movement with her hands showing a hold]

Teacher: Ooh, yes? Ok, in a minute we'll continue talking about that. WALKING NEAR A RIVER, JUAN HEARD SOMEONE SCREAMING.

Arturo: I know someone named Juan.

Teacher: Yes? HE LOOKED ALL AROUND AND HE SAW A CROCODILE TIED TO A TREE....

....

...."I TURNED HIM LOOSE AND NOW HE WANTS TO EAT ME, DO YOU THINK THAT'S FAIR?" Do you think that is fair?

Cs: #Noo#

Teacher: What would fair be?

Mariela: That it's alright.

Lida: That it's shared.

Teacher: It comes from the word justice.. that each person gets the part that corresponds to him or her. "WHEN I WAS NEW" SAID THE HAT "MY PROUD OWNER USED TO TAKE ME INTO TOWN. WHILE HE WORKED I PROTECTED HIM FROM THE SUN, AND WHEN IT RAINED, I KEPT HIM.. it kept him what?

Ramon: It kept him on his head.

Teacher: Yes, that too.. but, did he keep him wet?

Cs: #Dry#

Teacher: DRY...

....

Teacher: ... THE CROCODILE KEPT SWIMMING TOWARD THE EDGE... "I STILL CAN'T HEAR YOU" SAID THE MONKEY. "CAN'T YOU GET A LITTLE CLOSER?"..

Juan: He is going to eat it.

Teacher: What?

Juan: The bananas.

Vicente: He wants to eat that.

Teacher: He is going to eat the monkey.

Oscar: He is going to save him.

Teacher: Who is going to save him?

Cs: #The monkey#

Teacher: How?

Lida: It's just that he was setting a trap for him to get closer.

Teacher: Don't you remember that we read a book that.. that they also set a trap? Don't you remember, what book it was?

Cs: #Aaah yes#
#Aah#

Lida: The one with the fox.. it's..

Teacher: Aaah, and what was it called?

Lida: The Gingerbread Man!

Teacher: That one! Don't you remember? The fox said to the Gingerbread Man "I can't hear you, get a little closer, I can't hear you" and what happened?

Cs: #He ate him#

#Zas#

Teacher: Pas!.. he ate him.. they set a trap for him or a..

Cs: #A trick#

Teacher: AT THAT MOMENT JUAN JUMPED TO THE EDGE....

Juan: I told you teacher, that he was going to save him.

Teacher: Aaah, what an intelligent monkey, no? and the crocodile a little..

Cs: #Dumb#

Teacher: ... "IF YOU CAN INFLUENCE YOUR FATHER TO ALWAYS PLANT MORE BANANAS, THERE WILL BE ENOUGH FOR EVERYONE"... In what occupation do you think Juan's father is?

Vicente: He plants bananas.

Lida: He has to send the monkeys away because if not, there won't be food for them.

Teacher: Yes, this is a banana plantation.."y colorin, colorado".. [this is a popular way to end stories in Latin America, roughly translated to: and little color red..]

Cs: #"Este cuento se ha acabado"# [this story has ended]

Teacher: This was a Philippine story, and it was very similar to..

Vicente: Teacher.. teacher..

Teacher: Other books we have read. There it says Philippines [pointing to the world map] but in English it starts with P.. PH..

Esteban: **Philippines.. Philippines..**

Vicente: Teacher.. one day I saw in the news that a man was grabbing crocodiles and that.. that they also help the doctors.

Teacher: Why do you think, people grab-- catch crocodiles?

Lida: I saw in **Peter Pan** that the crocodiles only eat the **captains**.

Cs: (*** ***)

Teacher: Let's see.. in this book, which is a scientific book, [holding up the next book about reptiles] let's see if it says the reason crocodiles are caught.. and let's see if it says how they help the doctors. like Vicente said.

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